

2716

# PAHARI LANGUAGE

## A LINGUISTIC ANALYSIS

By

SIDDHESHWAR VARMA



VISHVESHVARANAND VISHVA BANDHU INSTITUTE  
OF SANSKRIT AND INDOLOGICAL STUDIES  
PANJAB UNIVERSITY

HOSHIARPUR

1978

Panjab University Indological Series—19

**PAHARI LANGUAGE  
A LINGUISTIC ANALYSIS**

ਪੰਜਾਬ-ਵਿਸ਼ਵਵਿਦਾਲਿਆਨ-ਭਾਰਤੀ-ਸ਼ੌਧ-ਗ੍ਰਨਥਮਾਲਾ—੧੯

---

---

प्रधान-सम्पादकः—के. वी. शर्मा

*General Editor—K. V. SARMA*

---

---

---

---

Printed by DEVA DATTA Shastri at the  
V. V. R. I. Press. and published by  
K. V. SARMA, Acting Director, V. V. B.  
I. S. & I. S., Panjab University, Hoshiarpur

---

---

सर्वेऽधिकाराः सुरक्षिताः

प्रथम संस्करणम्, २०३५ (वि.)

प्रकाशकृत्

विश्वेश्वरानन्द-विश्वबन्धु-संस्कृत-

भारती-शोध-संस्थानम्

ਪੰਜਾਬ-ਵਿਸ਼ਵਵਿਦਿਆਲਿਆ:

ਸਾਧੁਆਥਮ, ਹੋਸ਼ਿਆਰਪੁਰਮ् (ਪ., ਭਾਰਤਮ्)



All Rights Reserved

First Edition, 1978

*Publishers*

VISHVESHVARANAND VISHVA BANDHU INSTITUTE

OF SANSKRIT AND INDOLOGICAL STUDIES

PANJAB UNIVERSITY

P.O, Sadhu Ashram, Hoshiarpur (Pb., India)

## INTRODUCTION

*Pahāṛī*: A linguistic analysis, issued as No. 19 of the *Panjab University Indological Series* describes analytically the different dialect groups spoken in the sub-Himalayan region from Nepal in the east to Bhadarwah in the west. A detailed survey of these dialects had been made by Sir G. A. Grierson in Vol. IX, Pt. iv of his monumental 11-volume *Linguistic Survey of India* (1903-25), which was effectively summarised, subsequently, by Dr. Siddheshwar Varma and issued in three volumes by the Vishveshvaranand Institute (1972-76). While the said *Summary* was in press, it was decided to issue some of the more important sections, also, separately, for the benefit of scholars interested in individual language families. The present publication stems out of this decision.

The Pahāṛī dialects belong to the Indo-Aryan stock and fall into three main groups, with Nepālī in the east, Kumaunī and Gaṛhwālī in the middle and Western Pahāṛī in the west. Unlike certain other Indian languages, which have few dialects, the main Pahāṛī other than Nepālī, has several dialects. Nepālī (Naipālī, Newārī), to be termed more correctly Khas-Kurā, Gorkhālī or Parvatīya from the linguistic point of view, occurs in two forms, literary and colloquial, and does not have any dialect. The main dialects of Kumaunī, spoken in Almora and the northern part of Nainital district, is Khas-parjiyā. Rāṭhī, Badhānī and Gaṅgāpāriyā are the dialects of Garhwālī, spoken in Garhwal and the adjoining districts of Almora and Dehra Dun. Western Pahāṛī comprises several groups of dialects spoken over distinct tracts from Dehra Dun in the east to Bhadarwah in the west, the main groups being Jaunsārī and Sirmaurī, Baghāṭī and Kiuthālī, Kuļū and Satlaj, Maṇḍeālī, Chamēālī and Bhadarwah.

In the account presented in the following pages, care has been taken to identify the exact geographical distribution of each dialect and analyse its linguistic peculiarities, grammatical categories and syntax. It is also noteworthy that standard words and sentences in the dialects of each group have been separately set out in the form of tables in order to facilitate a comparative study thereof. It is to be hoped that the material presented and the method of presentation thereof would serve the purpose for which they are intended.

## INTRODUCTION

As in the case of the three volumes of the *Summary* by Dr. Varma of the *Linguistic Survey of India* referred to above, the present reprint was also carefully seen through the press by Dr. S. L. Dogra, Asstt. Librarian, and Dr. Trilochan Singh Bindra, Lecturer, in this Institute. While acknowledging the services of these two scholars in the above regard, I also desire to put on record my thanks to the staff of the V. V. R. I. Press for the neat printing and nice get-up of this publication.

K. V. SARMA

Vishveshvaranand Institute,  
Panjab University,  
Hoshiarpur,  
September 1, 1978

## CONTENTS

	Pages
<b>INTRODUCTION</b>	<b>v</b>
<b>PAHĀRI</b>	
Introduction	1
<b>KHAS-KURĀ or NAIPĀLI</b>	
Introduction	2
Select words and sentences	10
<b>CENTRAL PAHĀRI</b>	
Introduction	13
Kumaunī	13
Khasparjiya	21
Garhwālī	24
Rāṭhī or Rāṭhwālī	29
Badhānī	33
Tehrī Gaṛhwālī or Gaṅgāpariyā	35
Select words and sentences	38
<b>WESTERN PAHĀRI</b>	
Introduction	43
Jaunsārī	47
Sirmāurī	52
Sirmāurī Dhārthī	52
Sirmāurī Giripārī	55
Baghāṭī	58
Select words and sentences	62
<b>THE KIŪTHALI GROUP</b>	
Intreduction	67
Kiūṭhalī	67
Haṇḍuri	71
Simla Siraji	73
Śōrāchōlī	75
Kōchī	76
Standard words and sentences	78

	Pages
<b>THE SATLAJ GROUP</b>	
Introduction	83
Standard words and phrases in Šōdochī	87
<b>KULU GROUP</b>	
Introduction	89
Kuļui	89
Inner Sirājī	92
Sainjī	95
Standard words and sentences	98
<b>THE MANDI GROUP</b>	
Introduction	101
Maṇḍeālī	101
Maṇḍeālī Pahāṛī	104
Sukētī	105
Standard words and sentences	106
<b>CHAMEĀLI</b>	
Introduction	109
Standard Chamēalī	110
Gadī	113
Churāḥī	117
Paṅgwālī	120
Standard words and sentences	124
<b>THE BHARDRAWAH GROUP</b>	
Introduction	129
Bhadrawāḥī and Bhalēśī	130
Pāḍarī	134
Standard words and sentences	137
<b>GUJURI</b>	
Introduction	139
Gujuri of Hazara	141
Gujuri of Swat	143
Gujuri of Kashmir	145
Standard words and phrases	148

## PAHĀRĪ

The word 'Pahārī' is applied to the groups of languages spoken in the Sub-Himalayan hills extending from Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its north and east various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain.

*The three main divisions.* The Pahārī languages fall into three main groups. In the extreme east there is Khas-Kura or Eastern Pahārī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have Central Pahārī languages, Kumaunī and Gaṛhwālī. Finally in the west we have the Western Pahārī languages spoken in Jaunsār Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmit.  
[LSI p. 1]

*The language.* It is a remarkable fact that, although Pahārī has little connection with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. The mass of the Aryan speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the west to the Kanēt and, in the east, to the Khas caste. The Kanēts themselves are closely connected with Khaśas, and one of their two sub-divisions bears that name. The other (the Rāo) sub-division, is believed to be of Gurjara descent.

The earliest immigrants to this Pahārī tract of whom we have any historical information were the Khaśas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjars, a tribe who invaded India about sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that

time, they also spoke an Aryan, but not necessarily an Indo-Aryan language. Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasa population. Others were a fighting men, and were identified by the Brāhmans with Kshatriyas. In this guise they invaded Eastern Rajputana from Spādalaksha, and possibly, western Rajputana from Sindh, and founded as Rājpūts the great Rājpūt states of Rajputana.

The Pahāṛī languages although, with the Khaśa basis thus historically related to Paśācī, are much more closely related to Rājasthānī. This must be mainly due to the Gujjar influence. Then there was a constant reflux of emigration on the part of the Gujjar-Rājpūts from Rajputana and the neighbouring parts of India. The reimmigration was increased by the oppression of the Mughal rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic valley.

Whereas the dialects spoken in Sāpadlaksha proper are free from the influence of Tibeto-Burman languages, the language spoken in Nepal presents a mixed character due to the presence of a large Tibeto-Burman element in the population. Not only many words, but even special phrases of grammar, such as the use of the agentive case before all tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans.

[LSI pp. 2-16]

### KHAS-KURĀ OR NAIPĀLĪ

Khas-kurā is the Aryan language spoken in Nepal. It is primarily the language of the Gorkha rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman languages. The ruling classes of Nepal maintain that they are of Rajput origin, and their language, which is the *lingua franca* of the country is still connected with the Mēwāṛī-

Mārwaṛī dialect of Rājasthānī spoken in Udaipur which they claim as their original home. [LSI pp. 17-18]

*Name of language.* The language passes under various names. Europeans call it Nepālī or Naipālī, i.e. the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself gave this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī and call the Aryan language Khas-kurā or Khaśa-speech. It is also called Gorkhālī, Pārbatiyā (used in Nepal by those who speak the language) and Eastern Pahāṛī. [LSI p. 18]

*Dialects.* No information is available as to whether Khas-kurā possesses any local dialect or not. There are important differences between the literary and the colloquial forms. The latter borrows idioms from the Tibeto-Burman language spoken in the neighbourhood, which materially affect both declension and conjugation. Certain broken tribes of the Central Himalaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is to speak bad Khas-kurā. The tribes which have adopted this incorrect Khas-kurā are three in number, viz. Dāhī, Dadhī, or Daṛhī, Dēnwār or Dōnwār and Kuswār. [LSI pp. 18-19]

The following is the brief sketch of the grammar of Khas-kurā :

*Pronunciation.* The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. As in many other Indo-Aryan vernaculars, there is a short e (like e in 'net') as well as the long ē; and a short o (like first o in 'promote') besides the long ö. Nouns which in Hindi end in a long ī, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindi nārī is nāri or nārī. Vowels are very frequently nasalised ; thus, chhu or chhū, 'I am'. [LSI pp. 21-23]

*Article.* Ek or yak, 'one', is commonly employed as an indefinite article. Tyō is employed in the sense of definite article. Chañ, chāhi or chāhī appended to a word has the same force, as jētho chañ chōrō, 'the elder son'. [LSI p. 23]

*Nouns : Gender.* There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. This method of expressing gender is due to the influence of the surrounding Tibeto-Burman languages in Nepal.

*Number.* There are two numbers, singular and plural. The plural is formed by adding *-haru* before which nouns ending in *-o* change *-o* to *-a*. Thus, *chākar-haru*, 'servants'; *kētō*, 'a boy'; *kētā-haru*, 'boys'. This *-haru* is not usually employed with nouns signifying inanimate things.

*Case.* Cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added. In the case of nouns in *o*, and *u*, the oblique form singular ends optionally in *-a*, and the oblique form plural is the same as the nominative plural. Nouns ending in consonants remain unchanged in the singular, but optionally take *-a* in the oblique plural. Thus, *hat*, 'a hand'; obl. sing. and nom. plur. *hat*, obl. plur. *hat* or *hata*. The oblique form in *-o* or *-u* (i.e. the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and *vice versa*, the oblique form being continually employed for the nominative.

Cases are formed by adding different suffixes the most common of which are,—agentive and instrumental, *-lē*; accusative and dative, *-lai*; ablative, *-bāta*; locative, *-mā*. The genitive postposition is *-kō*, which, as in *Hindostānī*, is an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), 'been, become'.

[LSI pp. 23-28]

*Adjectives.* Most adjectives are immutable, the only ones which change are those that end in *-o* or in *-u*. These change the termination to *-i* or *-ī* when agreeing with a feminine noun,

and to *-a* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *-o* and in *-u*, the oblique form singular as often as not ends in *-o* instead of *-a*.

The comparative is formed by adding *-bhanda*, 'than', and superlative by adding, *-sab bhanda* 'than all', or *-sabai bhanda*, 'than even all'. [LSI p. 28]

*Pronouns.* In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

Some of the forms of first two personal pronouns are; *ma*, 'I'; *mērō*, 'my'; *hami*, 'we'; *hamrō*, 'our'; *ta*, 'thou'; *tērō*, 'thy'; *timi*, 'ye'; *timrō*, 'your'.

In the plural *-haru* is often added, as *hami-haru*. The respectful pronouns of the second person are *-aphu*, 'Your Honour', and *tapāñi*, or *tapāñi*, 'Your Honour'. Both are declined regularly like substantives. The demonstrative pronouns *tyō* and *u* are employed as pronouns of the third person. The regular demonstrative pronouns are *yo*, 'this', and *u*, 'that', or 'he'. The relative pronoun is *jō*. The interrogative pronouns are *kō*, 'who?' and *kē*, 'what?' (neuter). [LSI pp. 28-30]

*Verbs.* The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the aorist tense, and the impersonal honorific conjugation. The simple conjugation may be either positive or negative. The negative conjugation is confined to certain tenses.

*Auxiliary verbs and verbs substantive.* There are two verbs substantive in the present, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. The present is thus conjugated :

'I am', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhu, chhū</i>	—	<i>chhau</i>	—
2. <i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3. <i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The second form of the present tense of verb substantive is principally employed in asking questions. It is thus conjugated :

Sing.		Plur.	
1.	<i>hū</i>		<i>haū</i>
2.	<i>hos, hawas</i>		<i>hau</i>
3.	<i>hō</i>		<i>hun</i>

The past tense is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>thiyē ~ thiya</i>	—	<i>thiyu</i>	—
2. <i>thiis</i>	—	<i>thiyan</i>	—
3. <i>thiyō</i>	<i>thii</i>	<i>thiye, thiya</i>	<i>thiin</i>

This is often contracted, so that we also have :

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>thē, thyē, thyā</i>	—	<i>thyū</i>	—
2. <i>this</i>	—	<i>thyau</i>	—
3. <i>thyō</i>	<i>thī</i>	<i>thē, thyē, thyā</i>	<i>thin</i>

All the above conjugations have negative forms also.

*Simple positive verb.* (a) Roots ending in a consonant.

The infinitive and the future passive participle are the same in form, both being made by suffixing *-nu* to the root. Thus, *garnu*, 'to do', or 'it is to be done'. Both have an oblique form ending in *-na* or *-nā*.

The present participle is formed by adding *-dō* to the root. Thus, *gardō*, 'doing'.

The past participle is formed by adding *-yō* to the root. Thus, *garyō*, 'did'. In Khas-kurā the past participle of transitive verbs has lost their original meaning. Thus, *garyō* does not mean 'done' but 'one who has done'. This participle is adjective and has a feminine ending in *-i* and oblique in *-e*.

The old present, now generally employed as a present subjunctive or as an imperative, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, 'I do, I may do'.

The future is formed by adding the syllable *-lā* to the old present, as in Rājasthānī (Mārwārī) and somewhat as in Bihārī (Bhojpuri). The aorist tense is quite commonly employed as a future.

The past tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, 'he did'; *garē* (*garyē*, ~ *garyā*), 'I did'. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindī transitive verbs.

The aorist tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, 'I do'. This tense is formed on the

analogy of the present tense of the adjoining Tibeto-Burman languages spoken in Nepal.

What may be called a past aorist is made in a similar way by suffixing the past tense of the auxiliary verb to the root. This tense seems to imply continuous action.

(b) *Roots ending in a vowel.* All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *v*. In the aorist tense, before *chhu*, etc., the nasal becomes *n*. Many verbs having bases ending in *-au* drop the *u* before *v* and *i* and generally have *anunāsika*, not *n* in the aorist; thus, *garāñchhu*, 'I cause, shall cause, or caused to make'.

*Simple negative conjugation.* When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination.

*The impersonal honorific conjugation.* All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became'. Similarly 'you did' would be *tapañi-lē garnu-bhō*, 'by your Honour doing became'. It will thus be seen that whatever the subject is the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine. This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu* 'to become'. Thus, we have, *garnu-hunē*, 'doer, one who is about to do'; *dinu-hos*, 'please give'. In the past tense the contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*; *lagnu bhō*, 'began to do'.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became', they sometimes employ the noun of agency with the verb *hūnu*, 'to

'become', conjugated as a personal verb. Thus, *tyō garnē bhayō*, 'he became a doer'.

*Passive voice.* As in Mārwāṛī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwāṛī it is formed by adding *-ij* to the root, and in Khas-kurā by adding *-ī* (often *i* or *iy*). Thus from the root *gar*, 'make', we have the passive root *garī*, 'be made', which is conjugated like any other verb ending in a vowel.

*Causal verbs.* Khas-kurā usually forms its causal verbs by the addition of *au* to the root; thus, *garnu*, 'to do', *garāñnu*, 'to cause to be done'. [LSI pp. 30-50]

LIST OF SELECT STANDARD WORDS AND SENTENCES  
IN KHAS-KURĀ OR NAIPĀLĪ

<i>English</i>	<i>Khas-kurā or Naipālī</i>
one	ēk (-waṭā), yek, yak, yēuṭā, autā
two	dui (-waṭā)
three	tīn (-waṭā)
four	chār (-waṭā)
hand	hāt
foot	gōdā, pāu
head	ṭāukō, sir
a father	bābu
of a father	bābu-kō
to a father	bābu-lāi
two fathers	duí bābu-haru
I am	ma chhu (hū)
thou art	tā chhas, (hos)
he is	u (~ tyō) chha, (hō)
we are	hāmi-haru chhaū, (haū)
you are	timi-haru chhau (hau)
they are	tini-haru (~ uni-haru) chhan, (hun)
I was	ma thiye
thou wast	tā thiis
he was	tyō thiyo
we were	hāmi-haru thiyaū

<i>English</i>	<i>Khas-kurā or Naipālī</i>
you were	timi-haru thiyan
they were	tini-haru thiye
I shall be	ma hūlā
I beat	ma (mai-lē) kuṭū, kuṭa-chhu
thou beatest	tā (tañ-lē) kuṭ, kuṭda-chhas
he beats	tyō (tes-lē) kuṭē, kuṭda-chha
we beat	hami-haru (-lē) kuṭau, kuṭda-chhau
you beat	timi-haru (-lē) kuṭau, kuṭda-chhau
they beat	tini-haru (-lē) kuṭun, kuṭda-chhau
I beat (past)	mai-lē kuṭē
thou beatest (past)	tañ-lē kuṭis
he beat (past)	tes-lē kuṭyō
we beat (past)	hami-haru-lē kuṭyū
you beat (past)	timi-haru-lē kuṭyau
they beat (past)	tini-haru-lē kuṭe
I shall beat	ma (mai-lē) kuṭū-lā

[LSI pp 81-99]



## CENTRAL PAHĀRĪ

Speaking roughly the Central Pahārī is the language of the western portion of the ancient Sapādalaksha, viz. of the lower Himalaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehradun.

Central Pahārī includes two closely connected languages, Kumauni spoken in Kumaun and Gaṛhwāli of Garhwāl, which have been described separately in the following pages.

That Central Pahārī and Rājasthānī have close relationship. It becomes clear when a comparison with their principal grammatical forms is made. This would be pointed, where necessary, in the following pages. [LSI pp. 101-107]

## KUMAUNI

Kumauni is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora district and the northern part of the Naini Tal district of United Provinces.

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇas or as Rājpūts. For many centuries Gūjars and Rājpūt emigrants have been entering this sub-montane tract.

The Rājpūt rulers, who ruled this tract for about nine centuries imposed their own language and customs upon the Khaśas and Gūjars, whom they conquered. The Khasas, themselves, claimed to be Rājpūts by origin, and intermarriages that resulted further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has

been the complete disappearance of the old Khaśa language as an independent form of Rājasthāni. There are, however, certain well-defined peculiarities in Kumauni, such as frequent occurrence of epenthesis and dispiration, which it is difficult to explain otherwise than by assuming the reaction of the Khaśa language that might naturally be expected. [LSI pp. 108-109]

*Dialects.* Besides the standard literary Kumauni which is spoken all over the Kumaun area as the polite form of conversation, Kumauni has roughly twelve varieties. These can be divided into two groups one represented by Kumaiyā dialect of Pargana Kali Kumaun, and the other by Khas-parjiyā. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case with Kumaiyā, while Khas-Parjiyā and most of the other so-called dialects tend to drop them. [LSI pp. 109-110]

The following is the grammatical sketch of the standard dialect :

*Pronunciation.* The pronunciation of vowels varies from place to place and amongst different classes of society. The description given here represents the pronunciation used in conversation by educated Kumaunis of Almora. Ā has two sounds, viz., à as in German 'Mann', and the second, regular long a of Hindi. E sounds like the e in 'set', as in *cheli*, 'a daughter'. Ai sounds like the a in 'sat', as in *haiṭh*. Āi is like that of the i in 'right'. It principally occurs in *tatsama* words, such as *chāitra*. The sound au is always long, and is pronounced like the a in 'ball', and not like the au of the 'house', thus *bhaut*, 'much'.

When a is followed by à it tends to become itself à also. Thus, *baro*, 'great', has its plural *bàṛà*. When e or ē is followed by à, it becomes yà. Thus, *mero*, 'my', has its masculine plural *myàṛà* and the Hindi word *mela* becomes *myàlà* in Kumauni. Similarly, latter o or ö when followed by à becomes wà. Thus, *roto*, 'a cake', has its plural *rwàṛà*. When e or o precedes o, many people change them to yö and wö, respectively. Thus, they pronounce *mero*, 'my', *myöro*, and *böjo*, 'a load', as *bwöjo*.

*L* and *l* when medial or final are often dropped, and to prevent the hiatus thus called, *w* is generally inserted in its place. Thus, *bàdał* or *bàdaw*, 'a cloud'; *beliyà* or *beiyà*, 'yesterday'. There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, 'to fry'. The cerebral *n* is very common.

As in Khas-kurā, there is a preference in Kumauni for short vowels at the end of a word. Thus we have *wàmi*, not *nàmī*, 'famous'. [LSI pp. 113-116]

*Article.* The numeral *ek*, 'one', is commonly employed as an indefinite article. As usual the place of the definite article is supplied by a demonstrative pronoun. [LSI p. 116]

*Nouns : Gender.* There are two genders, masculine and feminine. These generally follow the Hindi and Rājasthāni rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindi and Rājasthāni are masculine in Kumauni. Thus, *ākho*, 'an eye'.

*Number.* There are two numbers, singular and plural.

*Tadbhava* nouns which in Hindi end in *-a*, in Kumauni, as in Rājasthāni, end in *-o*. Thus, Hindi *chēla*, Kumauni *chelō* (*~chyōlo*), 'a son'. These nouns form the nominative plural by changing the final *o* to *à*; thus *bhino*, 'a wall', plural *bhinà*. Feminine nouns in *i* (*~i*) sometimes form the nominative plural in *iyà* (*~iyà*) as in Hindi. Thus, *cheli*, 'a daughter', nom. plur. *cheliyà* *~ cheliyà*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

*Case.* These cases are generally formed by means of post-positions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *ràjà-kani*, 'to the king'. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *à*. Thus,

ākho, 'eye'; obl. form singular and plural ākhā. Occasionally we come across an oblique form in -ai, which is used for all kinds of nouns. Thus, we have rājai-ki cheli, 'the daughter of the king'. The -ai is even added to a plural oblique form. Thus, papinai-ki durdāśā, 'the evil condition of sinners'.

There are the usual cases, formed respectively with the following postpositions :

Accusative, no postposition, or -kanī, -kan, -kaī.

Instrumental and Agent, -le ; Instr., kā māriyā (=Hindi -ke māre)

Dative, -kanī, -kaī, -thaī, ( $\sim$  -thē) ; -huni, -hū ; -sū ; -kā lijiyā (=Hindi -ke liyē)

Ablative, -bati, -haī, -hai-bēr ; 'from' ; -mē-hai ; -dagari, 'with'.

Genitive, -kō (-kā, -ki).

Locative, -mē ( $\sim$  -me), 'in, on' ; -par, 'on' ; -jālai.

[LSI pp. 116-122]

*Adjectives.* Except tadbhava adjectives ending in -o and a few others, all adjectives are immutable. These adjectives follow the analogy of Hindi. That is to say, they change o to ā when agreeing with a masculine noun which is not in the nominative singular. When agreeing with a feminine noun they change o to i.

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. [LSI pp. 122-123]

*Pronouns.* The nominative forms of the first two personal pronouns are ; maī, 'I' ; ham, 'we' ; tu, 'thou' ; tum, 'you'.

The demonstrative pronouns yo, 'this', and u, 'that' are also employed as pronouns of the third person. The reflexive pronoun is apū, 'self'. The relative pronoun is jo, je. The interrogative pronoun is ko, 'who?', which is declined like jo, except that in the nominative singular its inanimate form is kyā  $\sim$  ke.

[LSI pp. 123-128]

*Verbs.* In the general principles of its conjugation Kumaunī closely follows Hindi ; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding -i to the root (as in Khas-kurā).

*Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

I am, etc.

Sing.	Plur.
1. <i>chhū</i>	<i>chhū</i>
2. <i>chhai</i> , (fem.) <i>chhe</i>	<i>chha</i>
3. <i>chh</i>	<i>chhan</i>

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhū* is both masculine and feminine, and *chh* means both 'he is' and 'she is'.

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhū*, not *chhū*, and the second person plural is *chhā*, not *chhau*.

There is a negative verb substantive *nihatū* ~ *nhatū* 'I am not, I will not be', which is thus conjugated :

Sing.	Plur.
1. <i>nhatū</i> (fem. <i>nhatyū</i> )	<i>nhatū</i> (fem. <i>nhātiyū</i> )
2. <i>nhātai</i> (fem. <i>nahatye</i> )	<i>nhātau</i> ( <i>nhata</i> ) (fem.) <i>nhātiyau</i> (-iyā)
3. <i>nhāti</i> (fem. <i>nhāte</i> )	<i>nhātan</i> (fem. <i>nhātan</i> ~ <i>nai</i> )

The past changes for gender. It is the same in form, whether it is a verb substantive or an auxiliary. It is conjugated as follows :

		I was', etc.	
	Sing.		Plur.
Masc.	Fem.	Masc.	Fem.
1. <i>chhiyū, chhyū chhiyū, chhyū chhiyā, chhyā chhiyā, chhyā</i>			
2. <i>chhiye</i>	<i>chhi</i>	<i>chhiya</i>	<i>chhiya</i>
3. <i>chhiyo</i>	<i>chhi</i>	<i>chhiyā</i>	<i>chhin</i>

Instead of this verb, the perfect and pluperfect tenses of the verb *rūnō*, 'to remain', are very frequently employed as auxiliaries. The perfect 'I have remained', is used to mean 'I am', and the pluperfect, 'I had remained' is used to mean 'I was'.

*Active verb.* The infinitive or verbal noun has two forms, —a weak and a strong. The weak infinitive is made by adding *-an* to the root. Thus, *hitān*, 'to go'. The strong infinitive is made by adding *-ano* to the root, with an oblique form in *-āñā*. Thus, *hitāno*, 'the act of going'; *hitāna-ko*, 'of going'; *hitāñā-huñi*, 'to go'.

The present participle is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hitāno*, 'going'. The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hitāni* (really an old locative) or *hitāñā*. It means 'in going', 'while going' and is exactly equivalent to the English 'a-going'.

The past participle may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *-a* to the root. Thus, *hita*, fem. *hitī*, 'gone'. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hitā-chh*, 'he has gone'. Causal verbs, whose infinitives end in *-ūno*, forms the weak past participle in *a*. Thus, from *bachūno*, 'to preserve', we have *bachā*, fem. *bachai* ~ *bache*. The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hitō*, masc. plur. *hitā*; fem. sing. and plur. *hitī*. Causal verbs form the past participle in *-āyo*. Thus, *bachāyo*, 'preserved'.

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *-iyo*. Thus, *hitīyo*, 'gone'. It is used when the participle is employed as an independent adjective.

The old present, which, as usual, has generally the sense of a present conditional, is thus conjugated :

'I go, I may go', etc.

Sing.	Plur.
1. <i>hitū</i>	<i>hitū</i>
2. <i>hitai</i>	<i>hitau</i>
3. <i>hit</i>	<i>hitau, hitan</i>

The imperative is the same as the old present, except in the second person of which there are several forms, which may be shown as follows :

Sing. *hit*, *hitiyē*.

Plur. *hitau, hitiyā*

The future is formed by adding *-lo* to the old present, but there are some irregularities. When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it

remains unchanged. In the plural of both genders, *lo* becomes *lā*, except in the third person. Thus, *hit̄lo*. 'I shall go', *hit̄lā*. 'they shall go'.

The past tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no suffix is added, and we have the past participle standing by itself. The following is the paradigm :

I went', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>hit̄yū</i>	—	<i>hit̄ā</i>	—
2. <i>hit̄ai</i>	<i>hit̄i</i>	<i>hit̄a</i>	—
3. <i>hit̄o</i>	<i>hit̄i</i>	<i>hit̄ā</i>	<i>hit̄in</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. In the case of transitive verbs the tense is treated passively, while *hit̄ū* (intransitive) means 'I went', *mar̄ū* (transitive) means 'I was killed'. I 'killed him', would be *mañ-le wi-kani māro*, 'by me, with reference to him, it was killed', or *mañ-le u māro*, 'by me he was killed'.

*Passives and causals.* A passive voice is formed by adding *-i* to the root. Thus, the root of *dekh-anō*, 'to see', is *dekh*. The passive root is *dekhī* with an infinitive *dekhīno*, 'to be visible'. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not *dekhīi*. This conjunctive participle is often prefixed to the verb *jāno*, 'to go', and the whole has then the force of simple passive. Thus, *dekhī-jāno*, 'to be seen'.

Causal verbs are formed, as in Hindi, by adding *-a* to the root. The infinitive ends in *-uno*. Thus, *dekhūno*, 'to cause to see', with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhaiyo*. So, *haūno*, 'to cause to become'. Many causals are formed, as in Hindi, by lengthening the root vowel.

[LSI pp. 129-152]

## KHASPARJIYĀ

The Khasparjiyā dialect or Kumauni is spoken in Pargana Barahmandal, and in the adjoining pāṭīs is of Pargana Danpur, both of Almora district. The standard form of Kumauni is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated towns folk of the same Pargana.

[LSI p. 180]

*Pronunciation.* The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. Thus, the Hindi *chela*, 'a son', becomes *chelo* in standard Kumauni, but *chyal*, in Khasparjiyā. Similarly standard Hindi *bōjha*, 'a load', standard Kumauni *bojo*, Khasparjiyā *bwaj*. These two words also illustrate another tendency of Khasparjiyā, viz. to change ē of the standard to *ya*, and to change o of the standard to *wa*.

[LSI p. 180]

*Nouns : Number.* Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. But in some cases the medial vowel is lengthened. Thus *char*, 'a bird', plural *char̄*; *chyal*, 'a son', plural *chyal̄*. The plural of feminine nouns ending in -i is formed by adding -y; thus, *cheli*, 'a daughter', plural *cheliȳ*.

*Case.* Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned.

In the standard, when the oblique form singular ends in a consonant, an a is added before -le, the postposition of the agent. In Khasparjiyā, the corresponding postposition is -l, and it takes -ai before it. Thus, from *kās*, 'younger', we have *kāsai-l*, 'the younger'. In the standard the usual oblique plural ends in -aū ~ -ō, of which the nasal is frequently omitted. This remains unchanged before -l of the agent case; thus, *buketāū-l*, 'with the husks'.

The postpositions employed are much the same as in the standard. We may note :

Agentive-instrumental, : -l

Dative-Accusative, : -kani, -thañ, -huni, -k-lijiy

Ablative : -bañi, -hai-bér

Genitive, : -k

Locative, : -mē, -mī, -mau

The only postposition which requires notice is that of genitive. In Khasparjiyā, according to the usual rule, -ko and -kà both become -k, but when this -k represents -kà, an -a- is inserted. The feminine -ki still retains its final vowel, and -ai- or -e- is inserted before it in similar cases. Thus, chyal, 'a son' ; gen. sing. chyal-k, chyala-k, and chyalai-ki or chyale-ki.

[LSI pp. 180-183]

*Adjectives.* With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. *Tadbhava* adjectives which end in -o in the standard dialect, end in a consonant in Khasparjiyā and usually lengthen the medial vowel in masculine oblique singular and masculine plural ; thus, bhal, 'good' ; obl. sing. and plur. bhal.

[LSI p. 183]

*Pronouns.* The nominative forms of first two personal pronouns are ; mai, mī, 'I' ; ham, 'we' ; tu, 'thou' ; tum, 'you'.

The demonstrative pronouns yo, 'this' and u, 'that' are used as pronouns of the third person. The reflexive pronoun is apū, 'self', of which the emphatic form is aphi. The relative pronoun is jo. The interrogative pronouns are kō, 'who ?' and kyē~ke (neut.) 'what ?'.

[LSI pp. 184-186]

*Verbs : Auxiliary verbs and verbs substantive.* The conjugation of the verb substantive closely agrees with that of the standard dialect.

The present tense is conjugated as under :

'I am', etc.

Sing.	Plur.
1. <i>chhū</i>	<i>chhū</i>
2. <i>chai</i> (fem. <i>chhe</i> )	<i>chhau</i>
3. <i>chh</i>	<i>chhan</i> , <i>chhanā</i>

When used as an auxiliary verb the 2nd plural is *chha*.

The past tense is conjugated as under :

'I was', etc.

Sing.			
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	—	<i>chhiy</i>	—
2. <i>chhiye</i>	<i>chhi</i>	<i>chhiy</i>	—
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy</i> , <i>chiya</i>	<i>chhin</i>

*Finite verb.* The infinitive or verbal noun, ends in *-n*, and is declined like a noun, as in *charūn-huni*, 'for grazing'.

The present participle ends in *-n*, and the past participle is the same in form as the root.

The imperative takes no termination in the singular, and has *-au* in the plural. Thus, *de*, 'give thou'; *diyau*, 'give ye'.

The future is conjugated as follows :

'I shall strike', etc.

Sing.	Plur.
1. <i>mārūl</i>	<i>mārāl</i>
2. <i>mārlai</i>	<i>mārla</i>
3. <i>māraulō</i>	<i>marla</i>

The present is conjugated as follows :

'I strike', etc.

Sing.	Plur.
1. <i>mārāchh, mārachh</i>	<i>mārnū</i>
2. <i>mārāchhai, mārachhai</i>	<i>mārāchha, mārachha</i>
3. <i>mārāchh, marchh</i>	<i>mārnī</i>

The past tense is conjugated as follows :

'I went', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>hit̪yū</i>	—	<i>hit̪</i>	—
2. <i>hit̪e</i>	<i>hit̪i</i>	<i>hit̪</i>	—
3. <i>hit̪</i>	<i>hit̪i</i>	<i>hit̪, hit̪ā</i>	<i>hit̪in, hit̪i</i>

Passives and causals follow the standard, and no remarks are necessary.

[LSI pp. 186-189]

### GARHWĀLI

Garhwāli is spoken in Garhwal, which as a tract consists of two portions, viz., the state of Tehri Garhwal and to its east the district of Garhwal, and also by an overflow population in the adjoining districts of Almora, Dehradun, Saharanpur, Bijnor and Moradabad.

Garhwāli is closely allied to Kumauni. It is a somewhat corrupted form of Rājasthāni. This corruption is not so manifest as it is in the Western Pahāri languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence.

Gārhwāli is not a literary language. The dialect of Śrinagar, the ancient capital of the country, is the standard one, and the variations from this standard, are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

[LSI pp. 279-280]

The following is the grammatical sketch of the dialect.

*Pronunciation.* The pronunciation is on the whole the same as in Hindi. Although Gārhwāli is distinctly a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-kurā.

[LSI p. 281]

*Nouns : Gender.* There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi, are as in Kumaunī, masculine in Gārhwāli.

*Number.* There are two numbers, singular and plural. *Tadbhava* masculine nouns which in Hindi end in -ā, in Gārhwāli, as in Rājasthānī, end in -ō. Thus, Hindi *ghōṛā*, Gārhwāli *ghōṛō*, 'a horse'. These nouns form the nominative plural by changing ō to a as in *ghōṛā*, 'horses'. In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, 'a house or houses'. Feminine nouns ending in consonants form the nominative plural by adding -a. Thus, *bat*, 'a word', *bata*, 'words'. Feminine nouns in -ī often change the -ī to ē in the nominative plural. Thus, *janānī*, 'a woman', plural *janānī* ~ *janānē*.

*Case.* As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before they are added.

In the case of most nouns the oblique form singular is the same as the nominative, but the masculine *tadbhava* nouns in -ō make the oblique form singular, as well as the nominative plural,

by changing the  $-\bar{o}$  to  $-\bar{a}$ . Thus, *ghoṛo*, 'a horse', obl. form sing. and nom. plur., *ghoṛā*. The oblique form plural ends in  $-āū$  or  $-\bar{u}$  ( $\bar{u}$ ) ; thus, *bāta*, 'words' ; obl. plur. *bātāū* or *bātū*.

As in Hindi and Rajasthani, the oblique form, singular or plural, can be employed alone to indicate any case, but it is usual to define the case by adding to it one of the following postpositions :

Agent,  $-n$

Accusative,—, or else *-sanī* (*-sinī*)  $\sim -ku$

Instrumental, *-te*  $\sim -n$

Dative, *-sanī* (*-sinī*)  $\sim -ku$

Ablative, *-te*

Genitive, *-kō*

Locative, *-ma* (in), *-par* (on)

The accusative is either the same as the nominative, or when definiteness has to be indicated, the postposition of the dative is added following the same rules as in Hindi.

[LSI pp. 281-284]

*Adjectives.* Except *tadbhava* adjectives in  $-\bar{o}$ , all adjectives are immutable. *Tadbhava* adjectives in  $-\bar{o}$  change the termination to  $-i$  when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative, the  $-\bar{o}$  is changed to  $-\bar{a}$ . Thus, *bhalā ādmi-kō*, 'of a goodman' ; *bhalī janānī*, 'a good woman, good women'.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative ; thus, *wē-kō bhaī wē-ki bhaīn tē lambō chha*, 'his brother is taller than his sister' ; *sab-te achchā kaprā nikali-k*, 'having brought out the best clothes'.

[LSI p. 284]

*Pronouns.* Some of the forms of first two personal pronouns are ; *maī ~ mi*, 'I' ; *ham, hamū*, 'we' ; *tū*, 'thou' ; *tum, tumī*, 'you'. The respectful pronoun of the second person is *āp*, 'Your Honour'. The demonstrative pronouns *yō* (fem. *yā*), 'this' and *ō* (fem. *wā*) 'that', are also employed as pronouns of the third person.

The reflexive pronoun is *āp*, 'self', which is used as in Hindi, only with reference to the subject of the sentence. The relative pronoun is *jō*, 'who', and the interrogative pronouns are *kō*, 'who ? , which ?' and *kya*, 'what ?'.

[LSI pp. 284-286]

*Verbs. Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

'I am', etc.

Sing.	Plur.
1. <i>chhaiū, chāū</i>	<i>chhawaū</i>
2. <i>chhai,</i>	<i>chhayai</i>
3. <i>chha</i>	<i>chhan</i>

The past tense is masc. sing. *chhayō*, plur. *chhaya* ; fem. sing. and plur. *chhai* for all the three persons.

*Active verb.* The infinitive or the verbal noun has two forms, a weak and a strong. The strong form is made by adding *-nō* to the root ; thus, *kha-nō*, 'to eat, the act of eating'. The weak infinitive is made by adding *-an*, or after a vowel, *-n* to the root. The *n* of these forms becomes *n* after *n, r, ṛ* or *l*. Thus, *kāpan* 'to tremble' ; *māran*, 'to strike'.

The present participle is formed by adding the syllable *-dō* to the root. Thus, *mārdō*, 'striking'. After a vowel the termination is *-ndo* ; thus *kha-ndō*, 'eating'. Sometimes instead of this form we meet a form borrowed from Kumauni which ends in *-ṇū* (-nu) with a feminine *-ṇī* (-ni).

The past participle is formed by adding *-ē* (after a vowel, *-ye*), *-yo* ~ *-yū* to the root. Thus, *mār-ē*, *mār-yo*, ~ *mār-yū*, 'struck'.

The old present, usually employed as a present subjunctive, or as an imperative is thus conjugated :

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>māri</i>	<i>māryāī, mārā</i>
3. <i>mār</i>	<i>māran</i>

The present has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mārdo chhaū* ~ *mārnū chhaū*, 'I am striking'. Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated :

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdawā, mārdāū, mārdāū</i>
2. <i>mārdī</i>	<i>mārdawa, mārdai</i>
3. <i>mārd</i>	<i>mārdin, mārdan</i>

The future is thus conjugated. Its feminine differs from the masculine :

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlō, mārlō</i>	<i>mārūli, mārlī</i>	<i>mārūla, mārla</i>	<i>mārūlī, mārlī</i>
2. <i>mārilyō, mārilō</i>	<i>mārili</i>	<i>mārilyā, mārla</i>	<i>mārili</i>
3. <i>mārlō</i>	<i>mārlī</i>	<i>mārla</i>	<i>mārlī</i>

The past tense and all other tenses formed from past participle are constructed almost exactly as in Hindi ; i.e. in the case of transitive verbs, the subject is put in the agentive case, and, when, mutable the verb agrees in gender and number with the

object. The construction differs from Hindi and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, constructed actively.

There are two forms of the past tense. The first form is made with the past participle in *ə* (*mērə*). This form does not change for gender in the singular. In the plural *n* is added. Thus, we have *mai-n pāp kare*, 'I did sin'; *baṛo akal parə*, 'a severe famine fell'. The second form of the past tense is, in the case of a transitive verb, simply the past participle, thus, *wai-n bōlyo*, 'he said'. The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. Thus, for the verb *chalnō*, 'to go', we have the following forms :

Sing.	Plur.
1. <i>chalyū</i>	<i>chalyā, chalyā</i>
2. <i>chali</i>	<i>chalyai, chalyā</i>
3. <i>chalyo</i> (fem. <i>chali</i> )	<i>chalyā</i> (fem. <i>chali</i> )

The passive voice is formed much as in Hindi, by combining the past participle with the verb *jānō*, 'to go', but the oblique singular of the participle is usually employed. Thus, *khoyē gai-chhayo*, 'he had been lost'.

Causal verbs are formed as in Hindi by adding -ā to the root. The infinitive ends in -auṇō. Thus, *charauṇō*, past participle *charāyō*, 'to cause to graze'. [LSI pp. 288-297]

### RĀTHI OR RĀTHWĀLĪ

This dialect of Garhwālī is the language of the Khasiyās and Pabilās (non-thread wearing castes) and is spoken throughout the centre of the district of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora district.

In the following grammatical sketch mostly attention has been devoted to those points in which the dialect differs from the standard Gaṛhwālī.

*Pronunciation.* This on the whole is more nearly akin to that of Kumaunī, than is the case with the standard dialect. The vowel ē is interchangeable with ya; thus we have both *dyā* and *dē*, 'give'. When ē is followed in the next syllable by ṥ it optionally becomes yō. Thus, *mērō* or *myōrō*, 'my'. In the same way a long a followed by ṥ becomes ṥ. Thus, *chōyō*, 'he was', but *chhāyā*, 'they were'. The vowel ṥ, on the other hand, may become wā before a. Thus, *ghōrī*, 'a mare', but *ghwāyā*, 'a horse'.

[LSI p. 311]

*Nouns : Gender.* The rules for this are the same as in the standard dialect.

*Number.* *Tadbhava* masculine nouns, which in Hindi end in -a usually end in -ō as in the standard dialect. Sometimes, however, we have the -a termination, as in *ghwāyā*, 'a horse'. In both cases nominative plural ends in -ā. The final -ā may be shortened to -ā, so that we can also have *ghwāyā*.

*Case.* The oblique case singular is formed as in the standard dialect, with the usual optional shortening of a final -a. The oblique plural usually ends in -ō, as in *chakrō-māy-na*, 'from among the servants'.

The following are the usual postpositions employed :

Agentive, -na, -la

Accusative, — or -ganī

Instrumental, -na, -la

Dative, *ganī* (to), *-khunī* (to); *-thā* (to); *-kū* (for)

Ablative -*ganī* (from); -*baṭi* (from); -*sē*, -*tē*, etc.

Genitive, -*kō*,

Locative, -*ma*, -*mā* (in, into); -*par* (on); -*tal* (under).

[LSI pp. 311-313]

*Adjectives.* These follow the same rules as in the standard dialect. [LSI pp. 313]

*Pronouns.* Some of the forms of first two personal pronouns are ; *mī*, *mī̄*, 'I am'; *ham*, *hamū*, 'we'; *tū*, *tū̄*, 'thou'; *tum*, *tumū*, 'you'.

The demonstrative pronouns *yo*, *yō̄* 'this'; *wo*, 'that', are also used as pronouns of third person. The reflexive pronoun is *aphū*, 'self'. The relative pronoun is *jō* or *jū*, 'who ?'. The interrogative pronouns are *kō*, 'who ?' and *kya*, 'what ?'.

[LSI pp. 313-315]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

'I am', etc.

Sing.

Plur.

1.	<i>chū</i> , <i>chhaū</i> , <i>chhaū̄</i>	<i>chhawā̄</i>
2.	<i>chai</i> , <i>chhai</i>	<i>chhawā</i>
3.	<i>chha</i> , <i>cha</i>	<i>chhī̄</i>

The past tense is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhayā*; fem. sing. and plur. is *chhai*, for all the three persons.

*Finite verb.* The infinitive or verbal noun closely follows the standard dialect. The strong form ends in *-nō*, (*-nō*), and the weak form ends in *-na* (*-na*) and is usually but not always oblique.

The present participle has two forms. In one (as in standard Garhwālī) *-do* (obl. *-da*) is added to the root. Thus, *mārdō* (obl. *mārda*), 'striking'. After the long vowel we have *-ndō* (obl. *-nda*). The other form is the Kumaunī present participle in *-nō* (*-nō*).

The past participle closely follows the standard dialect. There is one form in *-o*, *-yo*, *-yū* or *-yaū*, as in *baīthō*, 'seated'; *māryō*, 'struck'; *bachiyū*, 'saved', and another corresponding to the standard form in *ē* or *ye*, ending in *-ē*, *-yē*, *-a* or *-ya*; thus, *māra*, 'struck'; *ayē* or *aya*; 'came'.

The old present, usually employed as a present subjunctive or as an imperative, is the same as in the standard, as in *mī mārū*, 'I may beat'.

The present tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindi. Any form of the present participle may be used. Thus, *mī bhūkh-na marnū-chhaū*, 'I am dying of hunger'.

The second form is made by adding terminations to the present participle. Thus we have :

'I strike', etc.

	Sing.	Plur.
1.	<i>mārnū</i>	<i>mārnū</i>
2.	<i>mārnī</i>	<i>mārnī</i>
3.	<i>mārn</i>	<i>mānī</i>

The imperfect is formed, also as in Hindi, by suffixing the past tense of the verb substantive to the present participle.

The future tense is thus conjugated :

'I shall strike', etc.

	Sing.	Plur.
1.	<i>mārūlō</i> ( $\sim$ <i>lō</i> ) $\sim$ <i>mārlū</i> ( <i>mālū</i> )	<i>marlā</i> ( <i>mālā</i> )
2.	<i>māril</i>	<i>mārlyā</i> ( <i>mālyā</i> )
3.	<i>mārul</i>	<i>mārla</i> ( <i>māla</i> )

The past tense is formed from both forms of the past participle as in the standard.

The passive voice is formed by conjugating the past participle with the verb substantive; thus, *mī māra chhaū*, 'I am beaten'. As in Kumaunī a passive voice is also formed by adding *-ī* to the root, as in *marīyū*, 'dead'. [LSI pp. 315-319]

## BADHĀNĪ

This dialect is spoken in the centre and west of Pargana Badhan of district Garhwal. Like Lōhbyā, it hardly differs from Rāthī, and a very brief notice will suffice.

*Nouns.* Masculine nouns ending in *-ō*, in oblique sing. and nom. plur. end in *-ā* and obl. plur. add nasalisation to the final vowel. Other masc. nouns remain unchanged in obl. sing. and nom. plur., but in obl. plur. add nasalisation or *-ō*. Feminine nouns ending in *-ī* remain unchanged in obl. sing., optionally add *-ē* in nom. plural and *-yō* in obl. plural.

The postpositions are :

Agentive, *-la* ~ *-l*, *-na* ~ *-n*, 'by'.

Instrumental, *-la* ~ *-l*, *-na* ~ *-n*, 'by'.

Dative (and accusative), *-thaī*, *-mū*, *-sani*, *-khāni*, *-khuni*, *-hanī*, 'to'; *-lai*, *-le*, 'for'.

Ablative, *-tē*, *-baṭī*, 'from'.

Genitive, *-kō* (*-ka*, *-ki*), 'of'.

Locative, *-mā*, *-maī*, *-mang*, 'in, on'; *-par*, 'on'; *-madhē*, 'from among'. [LSI p. 326]

*Pronouns.* The nominative forms of the first two personal pronouns are *mī*, *mai*, 'I'; *tū*, 'thou', *ham*, 'we'; *tum*, 'you'. The demonstrative pronouns *yō*, 'this'; and *wō*, 'that', are also used as pronouns of third person. The reflexive pronoun is *aphū*. The relative pronoun is *jō*, and interrogative pronouns are *kō*, 'who?' and *kya*, 'what?'. [LSI pp. 326-327]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

Sing.	Plur.
1. <i>chū</i>	<i>chā, cha</i>
2. <i>chā, cha</i>	<i>chū</i>
3. <i>chā, cha</i>	<i>chā, cha</i>

or we may have *chhū*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*, fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

*Finite verb.* The infinitive ends in *-nō* (-*nū*) or *-nō* (-*nu*) as usual with an oblique in *-nā* (-*na*) or *-nā* (*na*). Thus, *hitnō*, obl. *hitnā* or *hitna*, 'to go'.

The present participle as usual follows the infinitive.

The past participle, as usual, ends in *-ō*, or in *-ē* (which may be dropped), or in *-yū*. Thus, *hitō*, *hitē*, *hit* or *hit yū*, 'gone'.

The present (I go, I am going) as usual has two forms.

#### First Form

Sing.	Plur.
1. <i>hitnū-chū</i>	<i>hitnā-cha</i>
2. <i>hitnū-cha</i>	<i>hitnā-chū</i>
3. <i>hitnū-cha</i>	<i>hitnā-cha</i>

## Second Form

Sing.	Plur.
1. <i>hiṭnū</i>	<i>hiṭnū</i>
2. <i>hiṭan</i>	<i>hiṭna</i>
3. <i>hiṭan</i>	<i>hiṭni</i>

The future and past tenses are conjugated as under :

*Future, 'I shall go', etc.*

Sing.	Plur.
1. <i>hiṭla</i> , <i>hiṭlō</i> , <i>hiṭnū</i>	<i>hiṭla</i>
2. <i>hiṭlyo</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭla</i>

*Past, 'I went', etc.*

Sing.	Plur.
1. <i>hiṭū</i>	<i>hiṭū</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

[LSI pp. 327-328]

## TEHRI GARHWALI OR GANGĀPARIYĀ

The state of Tehri Garhwal has to the west of district Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Gaṛhwālī, known as the Tehri dialect, and also by the people of Garhwal and Almora, as "Gaṅgāpāriyā" or the language the country beyond the Ganges.

Immediately to the west of the Tehri state lies the Jaunsar-Bawar tract of the district of Dehra Dun, the language of which is the Western Pahāṛī Jaunsāṛī. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was'. [LSI p. 342]

The following are the principal points of divergence from the standard dialect.

*Nouns.* The principal postpositions are :

Agentive, -*na*.

Dative-Accusative, -*kū*, -*ka*, -*sāṇī*, 'for', -*lāī*.

Instrumental, -*na*, -*sē*, -*te*.

Ablative, -*muje*, -*sē*, -*te*; 'from among', -*mā-na*.

Genitive, -*kō* (-*ka*, -*ki*).

Locative, -*mā*, -*mū*.

The locative postpositions are used after verbs of saying, like the standard -*mā*.

Substantive and adjectives make their oblique forms as in the standard. The plural oblique terminations are -*au* and -*ū*, both of which are frequently nasalised. Thus, *bubau-kō*, or *būbaū-kō*, 'of fathers'; *mansū-kō* or *mansū-kō*, 'of men'. [LSI p. 342]

*Adjectives.* Adjectives follow the standard. [LSI p. 342]

*Pronouns.* These closely follow the standard. The usual oblique form of *tū* 'thou', is *twai*, as in *twai-na* (ag. sing.).

The reflexive pronoun is *aphū*, 'self'. The interrogative pronouns are *kō*, 'who?', and *kyā* or *kyājō*, obl. *kē*, 'what?'.

[LSI pp. 342-343]

*Verbs.* The verbs substantive are :

*Present, 'I am', etc.*

Sing.

1. *chhaū, chhaī*
2. *chhai*
3. *chha*

Plur.

- chhayā*  
*chhayai*  
*chhana*

*Chha* may also be used for any person, as in *tū as marna tyar chha*, 'thou art ready to die'.

The usual past is *thayō*, 'was'; plural *thaya*; fem. sing. and plur. *thai*. The standard *chhayō*, etc., is also frequently employed.

*Finite verb.* The infinitive closely follows the standard dialect. The strong form usually ends in -ū, as in *hōnū*, 'to be'; but -ō also occurs in *gānō*, 'to sing'. The weak form ends in -a, as in *hōna*.

The present participle is formed as in the standard, either with -dō or -nū (-nū). Thus, *mārdo, charaunū*.

The past participle also follows the standard, ending in -e, -yō, and -yū, with oblique forms in -e, -ya and -yā.

Imperative follows the standard.

The present has two forms as in the standard. The first is a present definite, -mārdō *chhaū*, 'I am striking'. The second is conjugated as follows :

Sing.

1. *mārdaū, mārdū*
2. *mārdī*
3. *mārda*

Plur.

- mārda*  
*mārdai*  
*mārdana*

For the future tense we have in the masculine :

Sing.

1. *mārlō*
2. *māralyō, mārilō*
3. *marlo*

Plur.

- mārla*  
*mārlyā, mārla*  
*mārlā, mārilyā*

The past tense closely follows the standard. Thus, *wai na māre*, 'he struck'; *wai-na ni chayō*, 'he did not wish'. For intransitive verbs we have, -rāyō, 'I remained'; *chalyō*, 'I went'; *hōye*, 'he became'; *lagena*, 'they began'. [LSI pp. 342-344]

## LIST OF SELECT STANDARD WORDS

<i>English</i>	<i>Kumaunī</i> (Standard)	<i>Kumaunī</i> (Khasparjiyā)
one	ēk	ēk ( <i>one or a</i> ), kai=( <i>a</i> )
two	dwī	dwī
three	tīn	tīn
four	chār	chār
hand	hāt	hāt
foot	khuṭ	khuṭ
head	khwāṛo	khwar
a father	bāb	bab ; ( <i>ag.</i> ) babai-l
of a father	bāba-ko	bab-k ; ( <i>fem.</i> ) babaik ~babē-k ; ( <i>masc. obl.</i> ) babā-k
to a father	bāb-kanī	bab-kanī
two fathers	dwi bāb	dwī-bab
I am	maī chhū	mī chhū
thou art	tu chai, ( <i>fem.</i> ) chhē	tū chhai
he is	u chh	ū chh
we are	ham chhū	ham chhū
you are	tum chhau	tum chhau
they are	ū chhan	ū chhanā, chhan
I was	maī chiyū, chhyū	mī chhiy
thou wast	tu chhiyē, ( <i>fem.</i> ) chhi	tū chhiyē
he was	u chhiyo, ( <i>fem.</i> ) chhi	ū chhiy
we were	ham chhiyā, chhyā	ham chhiy

## AND PHRASES IN CENTRAL PAHĀRĪ

<i>Gāṛhwālī</i> (Standard)	<i>Gāṛhwālī</i> (Rāthī)	<i>Gāṛhwālī</i> (Tehrī)
----------------------------	-------------------------	-------------------------

ēk	ēk	ēk, bargat
dwi	dwī	dwī, duī
tīn	tīn	tin
chār	chār	chār
hāt	hāt	hāth
khuṭō	khuṭō	khuṭō
sir	mūn	mund, kapāl
bābā	bābū	bubā
bābā-ko	bābū-ko	bubā-ko

bābā-kū	bābū khunī	bubā-kū
dwī bābā	dwī bābū	dwī bubā
maī chhaū	mī chhū, chhaū	maī chhaū
tū chhai	tū chhai	tū chhai
wō chha	wō cha ( <i>sic.</i> ), chha	wō chha
ham chhawāū	ham chhawā	ham chhayā
tum chayāī	tum chhwā	tum chhayāī
wō chhau	wō chhī	wō chhana
maī chhayō	mī chhōyē, chhayō	maī chhayō chhō, thayō
tū chhayō	tū chhōyō, chhayō	tū chhayō. chhō, thayō
wō chhayō	wō chhōyō, chhayō	wō chhayō, chhō, thayō
ham chhayā	ham chhāyā, chhayā	ham chhayā, chhā, thaya

<i>English</i>	<i>Kumaunī</i> (Standard)	<i>Kumaunī</i> (Khasparjiyā)
you were	tum chhiyā	tum chhiy
they were	ū chhiyā, ( <i>fem.</i> ) chhin	ū chhiyā, chhiy
I shall be	maĩ hūlo	maĩ hūlō
I beat	maĩ mārū-chhu	mī mārachh, mārchh
thou beatest	tu mārā-chhai ( <i>fem.</i> ) -chhe	tū mārā-chhai, mārchai
he beats	u mārā-chh, ( <i>fem.</i> ) -chhya	ū mārāchh, mārchi
we beat	ham māranū	ham mārnū
you beat	tum mārā-chhā	tum mārā-chhā, mār-chha
they beat	ū māranī ( <i>fem.</i> ) maranin	ū mārnī
I beat (past)	maĩ-le mārō	mī-l mār
thou beatest (past)	twī-le mārō	twē-l mār
he beat (past)	wī-le mārō	wī-l mār
we beat (past)	hama-le mārō	hamō-l mār
you beat (past)	tuma-le mārō	tumō-l mār
they beat (past)	un-le mārō	unō-l mār
I shall beat	maĩ mārūlo	mī mārūl

<i>Gāṛhwālī</i> (Standard)	<i>Gāṛhwālī</i> (Rāṭhi)	<i>Gāṛhwālī</i> (Tehri)
tum chhayā	tum chhāyā, chhayā	tum chhayā chhā, thayā
wō chhayā	wō chhāyā, chhayā	wō chhayā, chhā, thayā
maĩ hōlā	mī hunū	maĩ hōlō
maĩ mārdū	mī mānū	mārdaū
tū mārdi	tū mārnī	mārdi
wō mārd	wō mārn	mārda
ham mārdāwā	ham mārnū	mārdā
tūm mārdāwā	tum mārnī	mārdāī
wō mārdin	wō mānlī	mārdāna
main mārē	mī-la (~mai-la) māra	maĩ-na mārē
tīn mārē	tī-la (~tai-la) māra	ti-na mārē
wain mārē	wa-la (~wai-la) māra	wai-na mārē
haman mārē	hamū-la māra	ham-na mārē
tuman mārē	tumū-la māra	tum-na mārē
ūn mārē	wunū-la māra	ū-na mārē
maĩ mārlō, mārlō	mī mārūlō	maĩ mārlō

[LSI pp. 353-371]



## WESTERN PAHĀRĪ

Western Pahārī is the Aryan language spoken in the Sub-Himalayas extending from the Jaunsar-Bawar tract of the district of Dehra Dun to Bhadrawah in the Northern Panjab. The tract thus includes Jaunsar-Bawar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the states of Suket, Mandi, and Chamba, and the eastern end of Kashmir.

As in the case of Gaṛhwālī and Kumauni, the speakers of Western Pahārī are of mixed origin. The earliest Aryan speaking inhabitants of whom we have any record were the Khaśas and (at a later stage) also the Gūjars, which were conquered and assimilated by Rājpūt immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājpūts. These Rājpūts intermarried with their Khaśa-Gujar kin, and gradually their own language became mixed with that of Khaśas—or rather obtained general currency with Khaśa corruptions.

The Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. The traces of old Khaś language become stronger as we go westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorise the separation of it from Central Pahārī as a distinct group of dialects.

[LSI pp. 373-374]

*Groups of dialects.* Western Pahārī consists of a great number of dialects, varying almost from hill to hill. They have been grouped under the following heads :

*Jaunsārī and Sirmauri.* Jaunsārī is the language spoken in the Jaunsar-Bawar division of Dehra Dun. Sirmauri is mainly spoken in the states of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kūñṭhalī.

*Baghāṭī and Kiūṭhali.* Baghāṭī and Kiūṭhali are also closely connected. Baghāṭī is the dialect of the state of Baghat and the neighbourhood, in the south-west of the Simla Hill States, while Kiūṭhali, in several varying dialects, is spoken in the central portion of the states, especially round Simla itself and in the state of Keonthal.

*Kuļūī and Satlaj group.* Kuļūī is spoken in Kulu, and the Satlaj group in a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhali and Kuļūī.

*Māndēālī.* Māndēālī is the language of the states of Mandi and Suket, and represents southern Kuļūī merging into the Pañjābī of Kangra.

*Chamēālī.* Chamēālī (with four dialects) is mainly spoken in the Chamba state, and represents Kuļūī merging into the Dōgrī of Jammu and into Bhadrawāhī.

*Bhadrawāh group.* The Bhadrawāh group consists of three dialects, spoken by a few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāhī, into Kāshmīrī.

From the above it will be gathered that we may take Kiūṭhali-Baghāṭī and Kuļūī as the typical Western Pahāṛī dialects, and the following brief account of the main features of Western Pahāṛī is based on these two.

[LSI pp. 374-375]

*Pronunciation.* In Western Pahāṛī *a* is generally sounded like the *ə* in 'hot'. There is a short *ē* sounded like the *ē* in 'met'. In some dialects (e. g. in the Simla Sirājī form of Kiūṭhali) a final *ī* has almost disappeared, *ē* being substituted for it. All these peculiarities also occur in Kāshmīrī. In Kiūṭhali, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ü*, when originally followed by *i*. When not followed by *i* it sometimes becomes *au*, e.g. for *baihn*, 'a sister', Kiūṭhali has its nominative *būhn* (for *baihanī*) while its agent case *bauhnē*.

As regards consonants, Western Pahāṛī has a tendency to dispiration. Thus the Hindi *hōnā*, 'to be', is generally represented by *onū*, or some such form. There is a similar tendency to drop an initial *h* in Kāshmīrī, where we have for instance, *atha*, 'a hand', corresponding to the Hindostānī *hath*. The sonant aspirates *gh*, *jh*, *dh*, *dh* and *bh* show a tendency to drop the aspiration, but more usually the aspiration is transferred to a later stage of the syllable. Thus, *bāī* for *bhaī*, 'a brother', *gōhṛā*, and *ghōr*, 'a horse', for *ghōṛā*. The Piśācha hardening of sonant consonants occurs not uncommonly in Western Pahāṛī. Thus, in Kiūṭhalī for *barchī*, 'a spear' we have *parchī*. In Paugwālī for *zinda*, 'alive', we have *jinta*.

A consonantal change typical of Western Pahāṛī is the development of two new consonants, *ts*, *tsh*, *z* or *dz*, developed from *ch*, *chh* and *i*, respectively. Thus, in Kiūṭhalī *japṇū*, 'to speak' is pronounced *dzōpṇū*. The consonants *l*, *r* and *y* are often elided. Thus, (Chamēālī) *kata*, not *kartā*, 'doing'; (Sirmaurī) *dōnā*, for *daurnā*, 'to run'.

The initial *y* and *w* are often elided, especially in borrowed words, as in *ād*, for *yād*, 'memory'. In Western Pahāṛī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindi *dēs*. Like the Eastern dialect of the Piśācha Pashai, in the Gaddī dialect of Chamēālī every *ś* becomes *kh*, e.g. in *dakh*, 'ten'. [LSI pp. 376-378]

*Declension.* The declension of Western Pahāṛī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

*Tadbhava* masculine nouns (excluding the few ending in *-i* and *-ū*) fall into classes-strong and weak. Strong *tadbhava* nouns end in *-ā*, *-ō* or *-ū*, as, for example, *gōhṛā*, *gōhru*, *gōhrū*, 'a horse', while weak *tadbhava* nouns end in a consonant, as for example, *ghar* or *gōhr*, 'a house'.

Excepting in the case of border languages, such as Chamēālī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahāṛī nouns is the same in the singular and the plural. Thus, *gōhṛō*, nom. plur. *gōhṛē*; obl. sing. and plur. *gōhṛē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak *tadbhava* masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in oblique plural. The principal exception is Marāthī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāthī in having separate forms for such weak *tadbhavas*, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāthī the oblique form is made by adding a vowel, which varies from dialect to dialect.

Besides the oblique form, all Western Pahārī languages have an organic locative and agent (singular and plural) formed by adding -ē, as in *babbē*, 'by the father', *gōhrē*, 'in the house'. Other case relations are formed with the aid of postpositions.

[L.S.I pp. 378-380]

*Pronouns.* The first person nominative fluctuates between forms such as *ā*, *aū* and *haū* with minor variations. The oblique form singular of this pronoun is *mā*, *mū*, or *mō*, with minor variations. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral consonants in Churāhī (Chamēālī) *miñdā*, 'my'; *tiñdā*, thy; and the Pañgwālī (Chamēālī) *māñ* 'my', *tāñ*, 'thy'. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśacha dialects and Pañjābī in having forms like the Kuñūi *assē*, *tusse*.

The demonstrative pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiñṭhalī set, *eh*, 'this'; *o*, 'that'; *sē*, 'that', as typical. When used as substantives, these have, in the oblique cases of the singular, three genders; a masculine animate (e.g. *tēs*); a feminine animate (e.g. *tēssau*); and an inanimate (com. gen. as in *tētth*). When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill districts. These three genders are employed exactly as in the Piśacha languages.

[L.S.I pp. 380-381]

*Conjugation.* The verb substantive has many forms for the present. Practically all the dialects use some form of the root *hō*,

as in Jaunsārī *o*, *hō*; Kiūthalī, *o*; Kuļūi, *hē*; Mandēalī, *ha*; Chamēalī, *hai*, all meaning 'he is'. Some of these, such as the Mandēalī, *ha*, are participial in formation not changing for person, but changing for gender and number, as in *hi*, 'she is'; *hē*, 'they are'.

Another group is confined to the southern dialects and Kuļūi. Its basis is the root *as*. In some dialects (e.g. Kiūthalī) it is regularly conjugated for number and person. In others (e.g. Kuļūi), it only changes for gender. In others again (e.g. Jaunsārī), it is immutable for all persons of both numbers and both genders.

A third form of the present tense is *athī* used (with some minor variations of form) in the southern dialects and Kuļūi.

The *as* group of the verb substantive reappears in nearly all the Piśacha languages, e.g. in Veron *so*, *eso*, 'he is'. With *athī*, we may compare the Piśacha Gārwī and Maiyā, *thū*, 'he is'.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindi *thā*. A variant form is Kuļūi *tī*, which does not change for gender, number or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahāṛī dialects. [LSI pp. 381-382]

### JAUNSĀRĪ

Jaunsārī is spoken in the Jaunsar-Bawat Pargana of the Dehra Dun district. This consists of a hill tract with an area of something under 350 square miles, being a longish irregular parallelogram wedged in between Garhwal and the Panjab state of Sirmaur.

Jaunsārī is accordingly a mixed language, agreeing mostly with Sirmauri but much affected by the Hindi spoken to its south in the rest of Dehra Dun. It also shows points of contact with Gārhwāli lying immediately to its east. In many points it agrees so closely with Western Hindi that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahāṛī. [LSI p. 383]

The following is the grammatical sketch of the language, based on very insufficient materials :

**Pronunciation.** When there is a long vowel in 'the preceding syllable, a final *a* is often pronounced. Thus, *duija*, 'another' ; *pitlośa*, 'a bath'. The vowel *a* is pronounced something like the *o* in 'hot'; *a* and *o* are interchangeable when final. This is especially common in the case of nouns, adjectives, and participles which in Hindi, end in -*ā*, but in Gaṛhwālī and Kumaunī in -*ō*. As in Central Pahāṛī a short ē, sounded like *e* in 'met', often occurs as a substitute, for *i*, as in *tēs-kō*, 'of him', equivalent to the Hindi *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, 'a hare'. We sometimes find aspiration omitted, as in *bi* or *bhī*, 'also' ; *ghōr* or *gōr*, 'a house' ; *tha* or *ta*, 'was'. *L* when medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus, *bādal* or *bādō*, 'a cloud' ; *pāla* or *pāwā*, 'frost'. [LSI pp. 385-386]

**Nouns.** There are two numbers, singular and plural.

*Tadbhava* nouns which end in -*ō* or -*a*, form the nominative plural by changing *a* or *ō* to ē. Thus, *ghōrā* or *ghōrō*, 'a horse' ; plur. *ghōrē*, 'horses'. In the case of other masculine nouns, the nominative plural is the same as the nominative singular. The feminine nouns ending in -*i* form the nominative plural by changing *i* to *iă* or *iyă*, the nasal being frequently dropped, and those ending in -*u* change the *u* to *uă*. Thus, *beti*, 'a daughter', plur. *betiă* or *betiyă* ; *asū*, 'a tear', plur. *asuă*. Most feminine nouns ending in consonants seem to form their plurals by adding -*ī*.

**Case.** As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put in an oblique form before these are added. The oblique form, singular or plural, can be employed above to indicate any case, as in *ghōrō ḫdia*, 'while coming to the house'.

The postpositions are :

Agent, -*ē*.

Accusative, —, or else -*kh*.

Instrumental, -*ē*, -*lēi*.

Dative, -*kh*.

Ablative, -*i* 'from', -*tē* ~ -*ti* 'from' -*auri* 'from', -*mūjhī* 'from among', -*bherī* 'from near'.

Genitive, -*kō* ~ -*ka*.

Locative, -*mūjh* 'in', -*pūda* 'in' -*dā* 'on', -*chh* 'on, upon', -*bher* 'near' -*dhaiyā* 'near'. [LSI pp. 386-389]

*Adjectives.* Except *tadbhava* adjectives in -*a* or -*o*, all adjectives are immutable. *Tadbhava* adjectives in -*a* or -*o* change the termination to -*i* when agreeing with feminine nouns. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative the *a* or *o* is changed to *e*; thus, *bholō admī*, 'a good man', *bholē admī*, 'good men'; *bholī bēti-mānukhī*, 'a good woman'; *bholī bēti-mānukhī*, 'good women'.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. [LSI p. 389]

*Pronouns.* The nominative forms of first two personal pronouns are; *haū*, *aū*, *mē*, 'I'; *am*, *amē*, *ham*, 'we'; *tū*, 'thou'; *tum*, *tūē*, 'you'.

The demonstrative pronouns are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. The nominative singular forms are; *ēū*, *ējō* (-*a*), (masc.) *ēū*, *ējī* (fem.), 'this'; *sō*, *sōjō* (-*a*), (masc.), *sō*, *sōjī* (fem.) 'that'. The oblique forms singular and plural, have each a neuter form used only when referring to inanimate nouns.

The relative pronoun is *jō* or *jōjō* (-*a*), 'who, which, that'. The interrogative pronouns are *kūna*, 'who?' and (neuter) *ka*, 'what?'. [LSI pp. 390-393]

*Verbs : Auxiliary verbs and verbs substantive.* There are three forms of the present tense of this verb. The first is conjugated as follows :

Sing.	Plur.
1. $\tilde{u}$ , $\tilde{o}$	$\tilde{o}$ , $\tilde{a}$
2. $au$ , $\tilde{o}$ , $\tilde{e}$	$au$ , $\tilde{o}$
3. $\tilde{o}$ , $\tilde{o}$	$au$ , $o$

Sometimes *h* is also prefixed to these forms ; thus, *h* $\tilde{u}$ , 'I am' ; *h* $\tilde{o}$ , 'he is'. The second form is  $\tilde{o}\tilde{o}$  or  $a\tilde{o}\tilde{o}$ , and is used without change for all persons and both numbers. The third form is *athī* or *āthī*, also used as *ati*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī-nā*, 'I am not, thou art not', and so on. Sometimes the two are combined as in *nathī*.

The past tense is *thō* (*tha*). fem. *thī* ; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindi *tha*, 'was'. In these forms instead of *th*, *t* is also used.

*Active verb.* The infinitive or verbal noun is formed by adding *-nō* (-*nō*) to the root. Thus, *kha-nō*, 'to eat, the act of eating'.

The present participle is formed by adding *-dō* (-*da*) to the root. Thus, *kardō* (*karda*) 'doing'. When the root ends in a vowel, the termination is *-ndō* (-*nda*).

The past participle is formed by adding *-ō* (or *-ā*) to the root. Thus, *mārō* (or *mārā*), 'struck'.

The present is conjugated as under :

'I strike, I am striking', etc.

Sing.	Plur.
1. <i>marū</i> ~ <i>marō</i>	<i>mārū</i> ~ <i>mārō</i>
2. <i>mārē</i> , <i>marō</i> , <i>mārī</i>	<i>mārō</i> ~ <i>mārō</i>
3. <i>marō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number.

The imperative second person singular is the same as the root. Thus, *da*, 'give thou'. The second person plural adds -ō. Thus, *dēō*, 'give ye' ; *nōthō*, 'go ye'.

The future tense is thus conjugated, in the masculine :

'I shall strike', etc.

Sing.	Plur.
1. <i>mārma</i> (-mō)	<i>mārmē</i> , <i>mārde</i>
2. & 3. <i>mārda</i> (-dō)	<i>mārdē</i>

The feminine form is *mārdī*, which remains the same in all the numbers and persons. It will be observed that, except the 1st person masculine, all these forms are simply the present participle.

The past tense indicative is formed nearly as in Hindi, and like all other tenses formed from the past participle, is constructed almost exactly as in that language, i.e. in the case of transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, constructed actively. The past tense is simply the past participle, which agrees with the subject (or, in the case of transitive verbs, with the object) in gender and number.

*Passive voice.* As in Kumaunī and Rājasthānī, a passive is formed by adding -i to the root of the verb. Thus, *hārchnō*, 'to lose', *hārchinō*, 'to be lost'.

Causal verbs are formed, as in Hindi, by adding -ā, to the root, as in *pākānō*, 'to cook'. Sometimes, as usual ṥ is substituted for ā, as in *śunōndā lagā*, 'he began to cause to hear'.

[LSI pp. 393-400]

## SIRMAURI

Sirmauri is spoken in the state of Sirmur, and also in some hill tracts of Ambala, bordering on Sirmur, and over most of the state of Jubbal.

*Dialects.* The river Giri runs through the state of Sirmur from the north-west to the south-east and divides the state into nearly equal portions. The dialect of the Cis-Giri country is called simply Giripāri. The dialect spoken in a portion of Jubbal state lying immediately to the north-east of Sirmur, is also a form of Giripāri locally known as Biśšau. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindi of Ambala, is not so distinctly Pahārī as Giripāri.

[LSI pp. 456-457]

## SIRMAURI DHĀRṬHI

The materials for the illustration of this dialect are very insufficient, and the following remarks must be taken with some reserve.

*Pronunciation.* The vowel scale is very uncertain. Ō is pronounced like o in 'hot', and ē sounded like the e in 'met'. Vowels ū and ō and ī and ē are freely interchangeable. Thus, we have both sī and sē, 'he', and guwā and gōwā, 'he went'.

As regards consonants, a marked peculiarity is the frequent dropping of an initial h, as in hā or ā, 'I' ; ath, 'a hand' ; iran, 'a deer'. Similarly the aspiration of sonant consonants is usually dropped, as in bād (not bādh), 'bind' ; ghōr or gōr, 'a house'. There is a tendency to soften hard consonants, as in the word dād (for dāt), 'a tooth'.

[LSI p. 460]

*Nouns.* In Sirmauri *tadbhava* nouns usually end in -ā, -ō being rarely met with. These, as in Hindi, form their oblique singulars and nominative plurals in ē. Thus, gaurā, 'a horse' ; obl. sing. and nom. plur. gaurē. For the oblique plural, the usual form ends in -ō, as in gaurō, kutō, etc.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural ; but sometimes take -*o* as in *nalso ditti*, 'a complaint was given.'

*Case.* The case of the agent and instrumental always ends in -*e*, both in the singular and in the plural. Thus, *kanchhe bēte bolo*, 'the younger son said'. *Bāwe dekhā*, 'the father saw him'.

Other case relations are, as usual, defined by postpositions, the most usual of which are :

Instrumental : -*e* ~ -*da*

Dative : -*ke* ~ -*ge*

Ablative : -*da*

Genitive : -*ra*

Locative : -*da*, 'in' ; -*mō*, 'in' ; -*pāde*, 'on'.

Of the above -*ra* sometimes appears as -*ro* and -*da* as -*dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindi -*ka*, -*ke*, -*ki*. The accusative, is usually the same as the nominative, but, as in Hindi, when definiteness is required, it takes the form of dative. [LSI pp. 460-462]

*Adjectives.* Adjectives are declined exactly as in Hindi. Comparison is also effected as in Hindi, the thing with which comparison is made being put in the ablative. [LSI p. 462]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hā*, *ā*, *hō*, or *āw*, 'I' ; *hām*, *hāma*, *home*, 'we' ; *tū*, 'thou' ; *tum*, 'you'.

The demonstrative pronouns, *ai*, 'this', and *se* 'that' are also employed as pronouns of the 3rd person. The relative pronoun is *jē*. The interrogative pronouns are *kān*, 'who', and *ka*, 'what ?'.

[LSI pp. 463-464]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is declined as follows :

Sing.	Plur.
1. <i>asu, ḍsu</i>	<i>asa, ḍsō</i>
2. <i>asē, ḍsē</i>	<i>asa, ḍsō</i>
3. <i>asa, ḍsō, ḍsō</i>	<i>asa, ḍsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ጀsō*). The past is *thiyā*, or *tha*, 'was', plur. *thiyē* or *thē*; fem. (both numbers) *thi*. Like Hindi it does not change for person.

*Active verb.* The infinitive or verbal noun is formed by adding *-na* (-*na*) to the root. Thus, *tipnā*, 'to beat, the act of beating'.

The present participle is formed by adding *-dā* to the root as in *tipdā*, 'beating'. If the root ends in a vowel, the *n* is inserted, as in *onda*, 'being'.

The past participle is formed by adding *-ā* to the root, as in *tipā*, 'beaten', *cā*, 'become'.

The second person singular of the imperative is the same as the root, and the plural adds *-ō*, or after *-ā*, *-w*.

The old present, used chiefly as a present subjunctive, is thus conjugated :

'I may strike', etc.

Sing.	Plur.
1. <i>tipū tipū</i>	<i>tipū, tipū</i>
2. <i>tipē</i>	<i>tipō</i>
3. <i>tip, tipō, tipō</i>	<i>tipō, tipō</i>

The future is conjugated as under :

'I shall strike', etc.

Sing.	Plur.
1. <i>tipūē</i>	<i>tipōge</i>
2. <i>tiplā</i>	<i>tiplē</i>
3. <i>tipla</i>	<i>tiplē</i>

The definite present is formed by suffixing the present tense of the verb substantive to the old present ; thus, *tipō sa*, 'he is striking'. *Rau sa*, 'he dwells'.

The past, perfect and pluperfect are formed from past participle, exactly as in Hindi. [LSI pp. 464-466]

### SIRMAURI GIRIPARI

The vocabulary of Giripari Sirmauri contains many words which are relics of the old Khaśa language. Many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages.

*Pronunciation.* The pronunciation of vowels is the same as that of Sirmauri Dhārṭhī.

As regards consonants, as in Sirmauri Dhārṭhī initial *h* is frequently dropped ; thus, *hāmē* of *amē*, 'we'. Two consonantal changes are note-worthy, as they are typical of the Piśācha languages. These are the change of *t*, (derived from an ancient *tr*) to *ch* as in *chin*, 'three', and *khech*, 'a field', and the change of *d* to *j* as in *bēsuj* for *bēsud(h)*, 'senseless', and *dalij* for *dalid*, 'poor'. *L* and *r* between two vowels are liable to elision, as in *pītula*, or *pītuā*, 'I shall beat'. [LSI pp. 478-479]

*Nouns.* As in Dhārṭhī, masculine *tadbhava* nouns usually end in *-ā*, though a termination *-o* also occurs. These nouns form their oblique cases singular and the nominative plural in *-ē*, as *chhōte-khe*, 'to the son', *chhōte*, 'sons'. The oblique plural of these nouns is the same as the singular.

Other masculine nouns form the agent and locative cases by adding *-ē*. For other cases of the singular, the oblique form is made by adding *-a(-ō)* to the noun. The nominative and oblique plurals are the same as the nominative and oblique singulars, respectively.

Feminine nouns appear to remain unchanged throughout the singular and plural, except that they take *-ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important :

**Instrumental** : This case is usually treated like the agent, and takes -*e*. Sometimes it has the postposition -*re*.

**Accusative-dative** : -*khe*, -*ekh*, -*ge*, 'to or for' ; -*ri* (-*re*) -*taī*, 'for'.

**Ablative** : -*dō* (~ -*da*), 'from'.

**Genitive** : -*ra*.

**Locative** : -*da*, -*mē*, -*mūjē*, 'in' ; -*ges̄*, -*ges̄i*, -*gāsi*, 'on'. [LSI pp. 479-481]

**Adjectives.** The rules are as in Hindi. [LSI p. 481]

**Pronouns.** The nominative forms of first two personal pronouns are *hāwē*, *āw*, *ā*, *mō*, 'I' ; *hāmē*, *amē*, *hāwē*, 'we' ; *tū*, 'thou' ; *tuē*, 'you'.

The demonstrative pronouns *e*, 'this', and *sē*, or *sē-jē*, 'that', are also employed as pronouns of the third person. The reflexive pronoun is *apā* or *apō*. The relative pronoun is *jō*, and the interrogative pronouns are *kuṇē*, 'who ?' and *ka*, 'what ?'.

[LSI pp. 481-483]

**Verbs** : Auxiliary verbs and verbs substantive. The present tense is conjugated as under :

'I am', etc.

Sing.

Plur.

1. *sū* ~ *sā*, *sō*, *as* (*ōs*), *asō* (*ōsō*) *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

2. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*) *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

3. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*) *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

It will be observed that *sa* (~ *sō*), *as* (~ *ōs*), ~ *asō* (~ *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular.

*Active verb.* The present participle is formed by adding *-da* (~ *-dō*) to the root, as in *pīt̄da*, 'bearing'. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, 'giving'.

The past participle is formed by adding *-a* (~ *-ō*) to the root, as in *pīt̄a*, 'beaten'. The second person singular of the imperative is the same as the root, and the plural adds *-ō*. Thus, *dē*, 'give thou me'; *dēō*, 'give ye'.

The old present, used chiefly as a present subjunctive, is thus conjugated :

'I may strike', etc.

Sing.

Plur.

1. *pīt̄ū*, *pīt̄e*
2. *pīt̄e*
3. *pīt̄*, *pīt̄ē*, *pīt̄ō*

- pīt̄ū*, *pīt̄e*
- pīt̄ē*, *pīt̄*
- pīt̄ē*, *pīt̄*

It will be observed that *pīt̄ē* may be used for any person of either number.

The future is conjugated as follows :

Sing.

Plur.

1. *pīt̄ula*, *pīt̄ūē*, ~ *pīt̄wa*
2. *pīt̄ela*, *pīt̄la*
3. *pīt̄la*

- pīt̄ula*
- pīt̄ela*, *pīt̄le*
- pīt̄le*

The present is formed by suffixing the present tense of the verb substantive to the old present. Thus, *pīt̄u sū* (~ *sa*), 'I strike', and so on.

The past tense is formed from the past participle, exactly as in Hindi.

The passive is formed with *janā*, as in Hindi. Causal verbs are also made as in Hindi. [LSI pp. 483-486]

### BAGHĀTĪ

The Baghātī form of the Simla Hill dialects centres round the state of of Baghat. It is spoken in the Pinjaur and Dharampur Thānās of the state of Patiala, immediately to the south and south-east of Baghat, in the states of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla district to its north. To its east the dialect is the Sirmauri of the state of Sirmaur, to its north the Kiūṭhali of the Śrinagar Thānā of Patiala, to its west the Handūri of Mailog, and to its south the Western Hindī of Ambala.

Baghātī is closely allied to Sirmauri. Its principal point of difference is the universal use of the vowel *a* as the termination of the oblique form of nouns ending in consonants and the use of *-də* instead of *-dō* or *-dā* as the postposition of the ablative.

[LSI p. 495]

The following is the brief grammatical sketch of the dialect :

*Pronunciation* : The pronunciation of Baghātī does not differ from that of Sirmauri and other cognate languages. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsarnā*, 'to graze (cattle)'; *tsazāra*, 'good, beautiful'. This is a common incident in the pronunciation of Piśācha languages of North-West Frontier, including Kāshmīrī. [LSI pp. 495-496]

*Nouns* : In the case of all nouns the termination of the agent and of the locative case is always *-e*.

*Tadbhava* nouns in *-a* change the *-a* to *-e* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative that *-a* is changed to *-ēa* in the

singular, and to *-ēa* in the plural; thus, *gōhrēa*, 'O horse!' *gōhrēō*, 'O horses!'. All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the vocative singular they add *-ā*, and in the vocative plural *-ō*. The declension of feminine nouns closely follows that of masculine except that the vocative singular always ends in *-ē*; thus, *baihṇ*, 'a sister'; *baihṇā*, 'sisters'.

In the Baghāti nouns, except in the nominative and vocative cases, there is no difference between the singular and the plural.

Other case relations are indicated by terminations, the commonest of which are :

Accusative, *-khe*.

Instrumental, *-sai*, with.

Dative, *-khe* 'to ~ for'; *-kāe ~ -kāe-khe*, 'to, towards', *-ri -tāi*, 'for'.

Ablative, *-dē*, 'from', *-mē-dē*, *-mē-dē*, 'from in, from among'.

Genitive, *-rā*.

Locative, *-mē*, *-mē*, *-man jhē*, 'in'; *-dē*, 'in, on'; *-pādē*, 'on'; *-pāē* 'on'.

The genitive postposition is, of course, an adjective. Fem. *-ri*; masc. sing. obl. and plural, *-rē*. [LSI pp. 496-498]

*Adjectives*: All adjectives except those ending in *-ā* are indeclinable. Those ending in *-ā* exactly follow the rules of Hindi. Comparison is formed, as in Hindi. [LSI p. 498]

*Pronouns*: The nominative forms of first two personal pronouns are; *au*, 'I'; *hamē*, 'we'; *tū*, 'thou'; *tumē*, 'you'. The demonstrative pronouns *eh*, 'this' and *se*, 'that' are also used as pronouns of the third person. In the oblique case they have feminine forms, thus *tēs-rā*, 'of him'; *tāñ-rā*, 'of her'.

The relative pronoun is *jō*. The interrogative pronouns are *kun*, 'who?' and *kah*, 'what?'. The indefinite pronouns are *koi*, 'anyone, someone'; *kuchh*, 'anything, something'.

[LSI pp. 498-500]

*Verbs : Auxiliary verbs and verbs substantive :* The present tense of the verb substantive is conjugated as follows :

'I am', etc.

Sing.	Plur.
1. ḍssū	ḍssū
2. ḍssō	ḍssō
3. ḍssō	ḍssō

The past is *tha ~ thiya*, fem. *thī*; plur. *the ~ thiye*, fem. *thī*. It does not change for person, being treated exactly as in Hindi. There is a negative verb substantive *nihai*, 'I am not', not changing for person or number.

Corresponding to the Hindi *hōnā*, we have *ōnā*, 'to become, to be'. Its past participle is *ōā*, and its present is :

Sing.	Plur.
1. ḍn	ḍnū
2. ḍ	ḍ
3. ḍ	ḍ

*Active verb :* The infinitive or verbal noun, is formed by adding *-nā* (-na) to the root; thus, *tipnā*, 'to strike'; *bannā*, 'to become'.

The present participle is formed by adding *-dā* to the root as in *tipda*, 'striking'. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, 'being'.

The past participle is formed by adding *-ā ~ -yā* to the root. Thus, *tipā ~ tipyā*, 'struck'.

The imperative singular is the same in form as the root. Thus, *tip*, 'strike thou'. Its plural takes *o*. Thus, *tipō*, 'strike ye'.

The present indicative, also used as a present subjunctive, is thus conjugated :

'I strike, I may strike', etc.

Sing.	Plur.
1. <i>tipū</i>	<i>tipū</i>
2. <i>tipō</i>	<i>tipō</i>
3. <i>tipō</i>	<i>tipō</i>

The future is conjugated as follows :

'I shall strike', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>tipūe</i>	<i>tipūe</i>	<i>tipūē, tipmē</i>	<i>tipmī</i>
2. <i>tipla</i>	<i>tipli</i>	<i>tiple</i>	<i>tipli</i>
3. <i>tipla</i>	<i>tipli</i>	<i>tiple</i>	<i>tipli</i>

The past is formed exactly as in Hindi, the past participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs the construction is passive, with the subject of the agent case.

Causals are formed as in Hindi. Thus, *sunāna*, 'to cause to hear'. [LSI pp. 501-505]

## LIST OF SELECT STANDARD WORDS AND PHRASES

<i>English</i>	<i>Jaunsari</i>	<i>Sirmauri (Dhärthi)</i>
one	ēk, ēkō	ēk
two	dui	dū
three	tin	tin
four	chār	chār
hand	hāth, ātha	āth
foot	gōdō, bāgnī, lāt	lāt
head	mūd	mūd
a father	bābā	ēk bāp
of a father	bābā-kā	ēkī bāpū-ra
to a father	bābā-kh	ēkī bāpū-rā
two fathers	dui bābā	dū bāpū
I am	hāū ū, ò	ă asū (ōsū)
thou art	tū ē	tū asē
he is	sō au, ö hō	sē asa
we are	ām ö, ă	hām asa
you are	tum au, ö	tum asa
they are	sōjē au, ö	sē asa
I was	hāū thā	ă thiya
thou wast	tū thā	tū thiya
he was	sō thā	sē thiya
we were	ām thē	hām thiye

## IN JAUNSĀRI, SIRMAURI, BAGHĀTI

<i>Sirmauri</i> (Giripārī and Biśśau)	<i>Baghāti</i>
ēk	ēk
dū	dō
chōn	tīn
chār	chār
hāth	hāth
gāgnā	lāt
mūd	mūd
bābā	bāō
bābē-rā	bāō-rā
bābē-rī tāī	bāō-dē
dū bābē	dō bāō
āw sū, ~ sa	aū ūssū
tū sa	tū ūssū
sē sa	sē ūssō
amē sa	hamē ūssū
tuē sa	tumē-ūssū
sē sa	sē ūssō
āw thā	aū thā
tū thā	tū thā
sē thā	sē thā
amē thē	hāmē thē

<i>English</i>	<i>Jaunsārī</i>	<i>Sirmauri (Dhārṭhi)</i>
you were	tum thē	tum thīyē
they were	sōjē thē	sē thīyē
I shall be	hāū hōmā	ã ōwē
I beat	hāū mārū	ã tīpū
thou beatest	tū mārē	tū tīpē
he beats	sō mārō	sē tīp ; tīpō
we beat	ām mārū	hām tīpū
you beat	tum mārō	tum tīp ; tīpō
they beat	sōjē mārō	sē tīp ; tīpō
I beat (past)	mē mārā	mē tīpā
thou beatest (past)	tē mārā	tē tīpā
he beat (past)	tīnē mārā	tēniyē tīpā
we beat (past)	āmē mārā	hāmē tīpā
you beat (past)	tūō mārā	tumē tīpā
they beat (past)	tī wē mārā	tīnē tīpā
I shall beat	hāū mārmā	ã tīpūē

<i>Sirmauri</i> (Girīpārī and Biśšau)	<i>Baghaṭī</i>
tū̄ē thē	tumē thē
sē thē	sē thē
ōula	aū ōūē
ãw pītū sū, ~ sa	aū tīpū
tū̄ pītē sa	tū̄ tīpō
sē pīt sa, pītē sa	sē tīpō
āmē pītū sa, pītē sa	hamē tīpū
tū̄ pīt sa, pītē sa	tū̄mē tīpō
sē pīt sa, pītē sa	se tīpō
maū (~ mā, maī) pītā	mō̄ē tīpā ~ (tīpyā)
tā pītā	tō̄ē tīpā (tīpyā)
tēnē pītā	tēnnē tīpā (tīpyā)
āmē pītā	hamē tīpā (tīpyā)
tū̄ē pītā	tumē tīpā (tīpyā)
tēniē pītā	tinnē tīpā (tīpyā)
ãw pītūla	aū tīpūē

[LSI pp. 529-547]



## THE KIŪTHALI GROUP

The Simla Hill states are bounded on the north by the river Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The northern half has in its centre the state of Keonthal and the Śrinagar thānā of Patiala. Here the language is Kiūthali, reaching from Baghat and Sirmur right upto the state of Bhajī lying along the south bank of the Satlaj.

West and east of this central Kiūthali tract other Western Pahāṛī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūthali group. On the west, in the state of Nalagarh is Handūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important states, are Simla Sirājī, Barāṭī, Kirnī, and Śorāchōlī. Kēchī is spoken in the western part of the state of Bashahr, immediately to the north and north-east of Barāṭī and Śorāchōlī.

Details regarding these dialects will be found in the following pages. All these dialects closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in -a consonant. In Sirmaurī these end in -e or -o, in Baghāṭī in -a, and in the languages of the Kiūthali group in -o or -ō. [LSI p. 549]

## KIŪTHALI

Kiūthali is properly the language of the state of Keonthal (Kiūthal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The state of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate states, such as Theog, Koti and others. Kiūthali is

spoken in the main portion of the state immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thānā of Patiala and in the states of Dhami and Bhajji as well as in the headquarters of Simla.

To its east Kiūṭhalī has Sirmaurī, Simla Sirājī, Barārī, Kīrnī, and Śōdhōchī, to its south Baghātī, to its west Hāndūrī, and to its north Sukētī, all of which are closely allied to Kiūṭhalī.

The most striking peculiarities of Kiūṭhalī are the termination -ō of the oblique form of masculine nouns ending in consonants, as compared with the -ā of Baghātī and the -ē of Sirmaurī, and the use of -hāgē as the postposition of the dative. [LSI p. 550]

The following is the brief grammatical sketch of the dialect :

*Pronunciation.* Kiūṭhalī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of a as the ḥ of 'hot', and of ā, at the end of a word, as ḥ. Both these are prominent features of Kiūṭhalī. The use of ḥ, and sometimes ū, instead of a final ā is also very common. Thus, we have both chōhtā and chōhtō, 'a son'. An initial a or ā is sometimes elided, as in gīthī (Hindi angīthī). A peculiar sound resembling a much prolonged German ū, as in būhn̄ is met with. This sound also occurs in Kāshmīrī. H is dropped as frequently as in the other Simla Hill dialects. So also aspiration of consonants, especially of sonants is sometimes dropped, as in bāī, for bhāī.

*Ch* and *j* are pronounced as *t̄s* and a *z* (often *dz*), as in Piśācha languages. R occurs initially in words, which does not occur in other Indian languages. Thus, rāmbī, 'a weeding instrument'. Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, 'three'; *chāmbā*, 'copper'. [LSI pp. 559-561]

*Nouns.* All nouns, without exception, have their agent and locative cases singular and plural, ending in -ē. Thus, gōhṛē, 'by or in a horse, or by or in horses', from gōhṛā, 'a horse'.

Except in the nominative and vocative cases, all Kiūthalī nouns have the plural the same as the singular. The only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *a* (o) like *gōhṛā*.

Case relations are indicated by postpositions. The oblique form itself can also be used without a postposition for any oblique case. The commonest postpositions are :

Accusative -*khe*, -*hage*, -*ge*

Instrumental -same as the ablative. Sometimes the same as the agent.

Dative -*khe*, -*hage*, -*ge*, -*ri tei*, -*ri khatar*, 'to or for'.

Ablative -*da* (-*dō*), -*hago*, -*phā* 'from'; -*sathi*, 'with'.

Genitive -*ra*.

Locative -*dā* (-*dō*), -*māje*, 'in'; -*pānde*, 'upon'.

[LSI pp. 561-564]

*Adjectives* : The rule for adjectives is the same as in Hindi.

*Pronouns* : The nominative forms of first two personal pronouns are ; *ā*, *āw*, 'I' ; *hamē*, *hamē*, 'we'; *tu*, 'thou', *tumē*, *tussē*, 'you'.

The demonstrative pronouns, *eh*, 'this', and *se* 'that', are also used as pronouns of the third person. These have feminine and (in the singular) neuter forms. The relative pronoun *jō* and interrogative pronoun *kun* 'who?', are declined like the demonstrative pronouns.

[LSI pp. 565-568]

*Verbs* : *Auxiliary verbs and verbs substantive* : The present tense is thus conjugated :

'I am', etc.

Sing.

Plur.

1. *ōssū*, *asū*, ~ *ū*

*ōssū*, *asū*, *ū*

2. *ōsse*, *asē*, *ai*

*ōssō*, *asō*, *ō*

3. *ōssā*, *ōssō*, *asā*, *asō*, *a*, *o*

*ōssā*, *ōssō*, *asā*, *asō*, *au*

It will be seen that there are three sets of forms. The first commences with a short *ə*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *-ā* ~ *-ō*, according to the general law, that final *-ā* ~ *-ō* are interchangeable, but the usual forms are *əssə*, *āsa*, *ā* and *ō*. There is a negative form of the present, *nīh*, *ānθi*, which is the same for all persons of both numbers.

The past is *thia* ~ *tha*; plur., *thie* ~ *thē*; fem. (both numbers) *thi*. Like the Hindi *tha* it does not change for person.

*Active verb* : The infinitive or verbal noun is formed by adding *-nū* (~ *-nu*) to the root. Thus, *tipnū* ~ *tipnu*, 'to strike'.

The past participle is formed by adding *-dā* or (-*dō*) to the root. Its oblique masculine ends in *-dē*, and its feminine in *-di*. Thus, *tipdā*, 'striking'.

The past participle is formed by adding *-a* (~ *-ō*) to the root. Thus, *tipa* (*tipō*), 'struck'.

The second person singular of the imperative is the same in form as the root. The second person plural adds *-ō* (~ *-ā*). Thus, *tip*, 'strike thou'; *tipō* (~ *tipā*), 'strike ye'.

The present indicative is conjugated as follows :

'I strike,' etc.

Sing.	Plur.
1. <i>tipū</i>	<i>tipū</i>
2. <i>tipē</i>	<i>tipō</i> , <i>tipā</i>
3. <i>tipō</i> , <i>tipā</i>	<i>tipō</i> , <i>tipā</i>

A present definite may be formed by adding the verb substantive to the simple present, as in *tipō əssə*, 'he is striking'; but more usually it is formed by adding *lāgē rōa* either to the present participle or to the oblique form of the infinitive.

The future is conjugated as follows. It changes for gender :

	Sing.		Plur.	
	Masc.	Fem.	Masc.	
1.	<i>tipūd</i> , <i>tipūmā</i>	<i>tipūi</i> , <i>tipūmē</i>	<i>tipūmē</i>	<i>tipūmī</i>
2.	<i>tipela</i> (-lo)	<i>tipēlī</i>	<i>tipōlē</i>	<i>tipōlī</i>
3.	<i>tipola</i> (-lo)	<i>tipōlī</i>	<i>tipōlē</i>	<i>tipōlī</i>

The past tense is formed exactly as in Hindi. The past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi. Thus, *mō̄ tipū*, 'he was struck by me'. *mō̄ tipi*, 'she was struck by me', and so on.

The passive voice is formed as in Hindi, with *zāṇū*, 'to go', as in *ñ tipā zāṇ*, 'I am being beaten', but it is seldom used.

Causal verbs, are, as a rule, formed by adding *-au* to the root. Thus, *tipaunū* (with the *i* shortened), 'to cause to strike'.

[LSI pp. 568-574]

### HANDURI

The word 'Handuri' means literally, the language of the state of Hindur or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the state, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains. In the east the language is Handuri, which is also spoken in the state of Mailog, lying to the east of Nalagarh.

To the north-east of Nalagarh and to the north of Mailog lie the states of Baghal and Kunhiar. Here the language is Bāghalī.

It is only Handūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Handūrī merging into the Kahluri Pañjābī of Bilaspur.

Handūrī itself is a transitional form of speech. It is a mixture of Kiūthalī and Pañjābī, and a very brief notice will suffice to show its character. [L.S.I p. 586]

**Nouns.** Nouns may be declined as in Kiūthalī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in -ō (*gharō*), or they may be declined as in Pañjābī with an oblique plural in -ā, as in *hāriyā-khē*, 'to the servants'.

The agent case generally takes the Pañjābī postposition -nē, but sometimes, we have the Kiūthalī termination -ē as well, as in *nutē-nē*, 'by the son'. The locative may end either in the Kiūthalī -ē, or may be formed as in Pañjābī. The postposition of the dative-accusative is the Kiūthalī -khē, with -gē for a variety. The postposition -jō is also used for the same cases. The usual postposition of the ablative is -tē, as in *kuz-tē*, 'from the well', or -thē. The genitive almost always has the Kiūthalī -rā, but sometimes we find the Pañjābī -dā.

**Pronouns.** The nominative forms of first two personal pronouns are *hāñ*, 'I'; *āse*, 'we'; *tū* ~ *tū*, 'thou'; *tusē*, 'you'. For the demonstrative pronouns, we have ē, 'this', and sē, ~ o, 'that'. As usual, these are also used as pronouns of the third person. The relative pronoun is *jō*. 'Who?' is *kiō* and 'what?' is *kya*.

**Verbs.** As regards verbs, the verb substantive is the same as in Pañjābī, but *hē* ~ *hai* may also be used for any person of either number. *Nihū*, is 'I am not'.

The principal parts of the verb *marna*, 'to strike', are as follows :

Present participle *marda*; past participle *marēya* ~ *marya*.

Imperative 2. Sing. *mār*; plur., *marō*.

Old present Sing. 1. *mārū*, 2. *māre*, 3. *mare*; plur. 1. *māre*, 2. *māro*, 3. *mare*.

The future is :

Masc. Sing. 1. *mārūga*, 2. *mārga*, 3. *mārga*; plur. 1. *mārga*, 2. *mārōge*, 3. *mārge*.

The past tenses are formed as usual from the past participle.

[LSI pp. 586-587]

### SIMLA SIRĀJĪ

In the difficult mountain country, known as Sirājī, comprising the east of the main portion of Keonthal state, including the small states of Theog and Ghund and part of Punur, part of the state of Kumharsain, the states of Darkoti, and Balsan, the Kaneti tract of the state of Bashahr, and most of the British tract of Kotkhai, the dialect spoken closely resembles standard Kiūṭhali. To distinguish the dialect spoken here from the Sirājī of Kulu, we may call it Simla Sirājī. [LSI p. 593]

The following are the points in which it differs from the standard Kiūṭhali :

*Pronunciation.* As in Sirmauri, a final -i very often becomes -ə. It is especially common in the case of feminine nouns. There is the same interchange of final -o and -a that we have observed in Kiūṭhali, as in *dō* ~ *da*, the sign of the ablative case, but the o termination is much more common.

*Nouns.* The declension of nouns is nearly the same as in Kiūṭhali. The only important difference is that masculine nouns ending in a consonant often have an oblique form in -ō instead of -o. Thus, the oblique form of *dēs*, 'a country', is either *dēsō* ~ *dēśō*. The postpositions of the dative are -ke ~ -kō instead of *khe*, and *agē* instead of *hāgē*.

*Pronouns.* The nominative forms of first two personal pronouns are ;  $\tilde{a}$ , 'I' ;  $t\bar{u}$ , 'thou',  $\tilde{e}$ ,  $aim\bar{u}$ .  $\tilde{e}\bar{u}$ , 'we',  $t\bar{u}\tilde{e}$ , 'you'. As usual, the demonstrative pronouns  $\tilde{e}h$ , 'this'; and  $s\bar{e}$ , 'that' are used as pronouns of the third person. The relative pronoun is  $j\bar{o}$ . 'What?' is  $k\bar{a}$  instead of  $kah$ , and 'anything' is  $kichh$  instead of  $kuchh$ .

*Verbs.* The verb substantive is thus conjugated in the present tense :

'I am,' etc.

Sing.	Plur.
1. $\tilde{u}$	$\tilde{u}$
2. $ai$	$\delta$
3. $au, \sigma, \delta$	$au, \sigma, \delta$

Or  $s\bar{o}, \tilde{os}\bar{o} \sim \tilde{os}\bar{o}$  may be used for any person of any number as in Biissau dialect of Sirmauri.

The past is  $ta \sim tha$ , fem.  $ti \sim thi$ , etc.

The conjugation of the present differs slightly from the standard. It is :

'I beat', etc.

Sing.	Plur.
1. $p\bar{i}t\bar{u}$	$p\bar{i}t\bar{u}$
2. $p\bar{i}t\bar{a}$	$p\bar{i}t\bar{o}$
3. $p\bar{i}t\bar{o}$	$p\bar{i}t\bar{o}$

Similarly, the future masculine is :

'I shall beat', etc.

Sing.	Plur.
1. $p\bar{i}tula$	$p\bar{i}tum\tilde{e}, p\bar{i}tm\tilde{e}$
2. $p\bar{i}tela$	$p\bar{i}tole, p\bar{i}tle$
3. $p\bar{i}tela, p\bar{i}tla$	$p\bar{i}tole, p\bar{i}tle$

[L.S.I pp. 593-595]

## ŚORĀCHOLI

Śorāchöli is the Pahāṛī dialect of the Thakurate of Rawain,—a portion of the Keonthal state. The Thakurate is situated immediately to the east of the Barāṛ Pargana of Jubbal.

As Śorāchöli is closely connected with Sirājī, it will be sufficient to give a brief account of the principal points in which the grammar differs from that standard Kīñṭhali. [LSI p. 602]

*Pronunciation.* The interchange of *i* and *e* is extremely common; thus we have *paunchārē dinē*, 'a feast was given'. Similarly, the confounding of vowels *a*, *o*, and *u* is very common. The termination of the genitive is either *-rō* ~ *-rā*, and that of the ablative is *-da*, *-dō*, *-du*. The elision of initial *h* is very common. Thus, *hāmē* ~ *āmē*, 'we'. As example of the metathesis of the consonant *h*, we have *āhth*, 'a hand'.

*Nouns.* In Kīñṭhali the oblique form of masculine nouns ending in consonants is made by adding *-ō*. Thus, *gauhr*, 'a house', obl. *gauhrō*. In Sirājī this *-ō* often becomes *-ō*, and this is also the case in Śorāchöli. The postpositions closely resemble those of the standard. The genitive takes *-rā* (*-rō*) as usual. For the instrumental there is *kōrī* (*kōrē*), as, in *rōstē kōrī bānh*, 'bind (him) with ropes'. For the ablative, besides *-da* (*-dō*, *-du*), there are *khu* and *kiu*. For the locative there is the usual *-da* (*-dō*).

*Pronouns.* The nominative forms of the personal pronoun are; *ā*, *ātā*, 'I'; *hāmē*, *āmē*, 'we'; *tū*, 'thou'; *tumē* 'you'. The demonstrative pronoun 'this' is *ē* and that is *sē*, *sēō*. The relative pronoun is *jūṣ* or *jō*. *Kā* is 'what?'.

*Verbs.* The verb substantive has many forms for the present. The following have been noted:

'I am', etc.

Sing. and Plur.

1. *ōsū*, *asū*, *sū*

2. 3. *ōsō*, *sō*, *ōsō*, *sō*, *asa* (*ō*), *sā*, *ō*, *ō*

The singular and plural are the same, and so are the second and third persons. The past is *thō* ~ *thiyō*.

The active verb shows few irregularities, and most of these are matters of spelling.

The present tense is thus conjugated :

'I strike', etc.

Sing.

Plur.

1. *pītū*
2. *pītō*
3. *pītō, pītō, pīta*

*pītū, pītē*  
*pītō, pītē*  
*pītō, pītē*

The above are the forms noted. There are doubtless others also. The following forms have been noted for the future masculine :

'I shall strike', etc.

Sing.

Plur.

1. *pītūlō*
2. *pītōlō*
3. *pītōlō*

The past is quite regular.

[LSI pp. 602-604]

## KÖCHI

In the western half of the state of Bashahr, the language spoken is Aryan, and towards the east the language is the Tibeto-Burman Kanāwārī or Kanaurī, and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by the local tradition under the name of Köchi.

The brief grammatical sketch given below is presumably based on the dialect spoken near Rāmpur, which is a form of Kiūṭhalī, closely allied to Simla Sirājī and Śorāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *-le* for the dative, but these are of small importance, and Kochī must certainly be classed as a form of Kiūṭhalī. [LSI p. 613]

**Pronunciation.** As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ə* and *ɪ*, as in *ghōrchi* ~ *ghōrche*, 'property'. So also, there is the interchange of *a*, *o* and *u*. As in Kiūṭhalī, the aspiration of the initial aspirated consonant is transferred to the end of the first syllable. An initial *y* is liable to be dropped, as in *ad* for *yad*, 'memory'.

**Nouns.** In the declension of nouns we have the occasional Sirājī change of *-o* to *-ə* as in *mānsō-re*, 'of a man'. In other respects the oblique form is made as in Kiūṭhalī.

In addition to the usual Kiūṭhalī postpositions, we may note *-le*, 'to'; *wile*, 'near'; *-māji*, 'with, together with' and *-kōrə* (~*kōri*), 'with, by means of'.

**Pronouns.** There are several forms differing slightly from those found in standard Kiūṭhalī. Thus, we have *hau* or *hā*, 'I'; *tū*, 'thou'; *ə* or *yah*, 'this'. *Ka* is 'what?' and *kichh*, 'anything'.

**Verbs.** The verb substantive in the present tense is *sō* ~ *asō*. This verb has also a present participle *asdō*, and a conjunctive participle *asiyō*, with which forms we may compare the Kāshmiri *asun*, 'to be', which is conjugated throughout.

The imperfect is *tha*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhalī. [LSI pp. 615-616]

## LIST OF THE STANDARD WORDS AND SENTENCES

<i>English</i>	<i>Kiuthali</i>	<i>Handuri</i>
one	ēk	ēk
two	dō	dō
three	chaun	tīn
four	tsār	chār
hand	hāth	hāth
foot	lāt	pair
head	mūnd	sir
a father	bāpu	bād
of a father	bāpu-rā	bād-rā
to a father	bāpu-khē, hāgō	bād-khē
two fathers	dō bāpu	dō bād
I am	ā ūssū, āsū	hā ū hē
thou art	tū ūssē, āsē	tū hē
he is	sē ūssā, ūssā, āsā, āsō	sē hē
we are	hamā ūssū, āsū	āsē hē
you are	tumē ūssō, āsō	tusē hē
they are	sē ūssā, ūssā, āsā, āsō	sē hē
I was	ā thā, thiyā	hāū thā
thou wast	tū thā, thiyā	tū thā
he was	sē thā, thiyā	sē thā
we were	hamē thē, thiyē	āsē thē
you were	tumē thē, thiyē	tusē thē

## FOR THE KIŪTHALĪ GROUP

*Simla Sirājī*

ēk	ēk
dō	duī
chaun	chīn
chār	chār
hāth	ahth
lāt	bāgnē
mūd	mūd
bāba	bābu
bābē-rā	bābū-rā
bābē-ka	bābu-khē
dō bābē	duī bābū
āū sō, īsō, īsō	aū īsū, āsū, sū
tū ai, sō, īsō, īsō,	tū īsō, sō, āsā, sā
sē au, ū, ī, sō, īsō, īsō,	sē, īsō, sō, āsā, sā
āū, sō, īsō, īsō	āmē, īsū, āsū, sū
tūē ū, sō, īsō, īsō	tumē īsō, sō, āsā, sā
sē au, ū, ī, sō, īsō īsō	se īsō, īs, āsā, sā
ā ta, thā	āū thō
tū tā, thā	tū thō
sē tā, thā	sē thō
ā tē, thē	āmē thiē
tūē tē, thē	tumē thiē

*Schrachdli*

<i>English</i>	<i>Kiuthali</i>	<i>Handuri</i>
they were	sē thē, thiyē	sē thē
I shall be	ã ohūmā	hāū hūgā ūga
I beat	ã t̄ipū	hāū mārū
thou beatest	tū t̄ipē	tū mārē
he beats	sē t̄ipā, t̄ipō	sē mārē
we beat	hamē t̄ipū	āsē mārē
you beat	tumē t̄ipā, t̄ipō	tusē mārō
they beat	sē t̄ipā, t̄ipō	sē mārē
I beat (past)	mōē t̄ipā	mē mārēyā
thou beatest (past)	tōē t̄ipā	tē mārēyā
he beat (past)	tiniē t̄ipā	tiniyē mārēyā
we beat (past)	hamē t̄ipā	āsē mārēyā
you beat (past)	tumē t̄ipā	tusē mārēyā
they beat (past)	tihnē t̄ipā	tinē mārēya
I shall beat	ã t̄ipdā lāgā-rōā	hāū marūgā

<i>Simla Siraji</i>	<i>Sōrachōli</i>
sē tē, thē	sē thē
ã hūlā	añ ñulō
ã pītū	añ pītū
tū pītē, pītā	tū pītō
sē pītō	sē pītō
ẽ pītū	āmē pītē
tūẽ pītō	tumē pītē
sē pītō	sē pītō
mōs pītā	muj̄ pītō
toõ pītā	tūl̄ pītō
tēnnē pītā	tīpl̄ pītō
ẽ pītā	āmē pītō
tūẽ pītā	tumē pītō
tinē pītā	tinē pītō
ã pītūlā	añ pītūlō

[LSI pp. 627-645]



## THE SATLAJ GROUP

The hill country between the river Bias and the river Satlaj, known as Kulu Siraj, consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. The northern, or Bias, system of valleys is known as Inner Siraj, and the southern, or Satlaj system is known as Outer Siraj.

The language spoken across the Satlaj in Outer Siraj is closely allied to that spoken in the portion of the south side of the Satlaj valley opposite Outer Siraj, and including the state of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr and the Kotgarh 'alaga' of Simla, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Siraj, on the Bias side of the watershed, is different, and is allied to Kuļui.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of Kulu Group. It consists, as explained, of two dialects, viz. Šōdōchi spoken "south of the Satlaj, and Outer Sirājī spoken north of the river. The following is the brief grammatical sketch of Šōdōchi. The points where outer Sirājī differs have been noted. [LSI pp. 647-648]

*Pronunciation.* The pronunciation of Šōdōchi and Outer Sirājī follows the usual Western Pahāṛi lines. A is almost always pronounced as the o in hot. There is the same continual change of a final a to u or o. Unlike, however, the other Simla dialects, the vowel o, whether original or a secondary development, is always changed to au when final, and often undergoes the same change when not final. Thus, the Hindī hona, 'to become', is represented in Šōdōchi by auṇau or auhṇau.

Ch often becomes ts, as in chhotu or tshotū, 'a son', and similarly j becomes z, as in uz uṇau, for ujunau, 'to arise', or dz, as in dzibh, for jibh, 'the tongue'. H is often dropped, as in ḍṭnau, 'to go to one side', Hindī haṭna. Sometimes the h is

retained, but is placed after the vowel which it originally preceded, as in *aunau* or *auhnau*, the Hindi *hōnā*, 'to become'. The same is the case with aspirated sonant consonants. T (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus, we have *chaun*, 'three'; *rach*, Hindi *rat*, 'night'. [LSI p. 652]

**Nouns.** A very common termination of nouns and adjectives is *tau* (or *trau*) added without changing the meaning. Thus, we have *bahrtau*, 'a load', Hindi, *bhar*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *-rō* of Simla drops its initial *r*, and becomes *au* (or *b*), which is added, like a true termination, to the main word. Thus, the genitive of *gauhr*, 'a house', is *gauhrau* or *gauhro*, and of *tshotī*, 'a girl', *tshotrau*. In the case of nouns ending in *-au* (-*a*, -*o*) or *-ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *-ēau*, that of the agent being *-ēyai*. Thus, from *gohrāu*, 'a horse', the genitive (singular or plural) is *gohrēau* (*gohrēō*), and the agent (singular or plural) *gohrēyai* (-*ēye*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. The postpositions of the dative-accusative is *-lai* (of which *-le* and *-lhē* are variants), or *-ke*. That of the locative is *-de* or *-di*, though sometimes, in the parable, we come across the Kūṭhali adjectival *-dō*. For the ablative the postposition is *-ka*, or *-thakā*, *-mā* means 'from in'.

[LSI pp. 652-654]

**Pronouns.** The nominative forms of the first two personal pronouns are; *mū* (o.s. *hū*) 'I'; *hamē*, *hamē*, 'we'; *tū*, 'thou'; *tumē*, *tumē*, 'you'. In the nominative plural, the final nasal may be omitted.

The demonstrative pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used

whatever may be the gender of the noun with which they are in agreement. The nominative singular forms are ; *jau* (*jō*), *ēū*, *ēh* (o.s. also *ē*), 'this', *sau* (*sō*) *sai* (*se*) (o.s. also *ōh*)

The interrogative pronoun is *kun*, 'who ?'. Its neuter is *kai* (*ke*) and the relative pronoun is *dzau* or *dzun*, 'who'.

[LSI pp. 654-655]

*Verbs : Auxiliary verbs and verbs substantive.* The verb substantive in the present takes the form *a*, *āsā*, or (o.s.) *āssa*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā*. O. s. has also *ā* in the first person singular.

The past tense is *tau* (-*tō*), plur. *tai* (-*tē*) ; fem. sing. and plur. *ti*. A negative verb substantive is *nēhī ainthi*, 'I am not'. It does not change for number or person.

*Active verb.* The infinitive is formed by adding *-nau* (-*ṇā*, -*nō*) ; thus, we have, *piṭnau* (-*ṇā*, -*nō*) 'to strike'.

The present participle is formed by adding *-dau* (-*da*, -*dō*) ; thus, *piṭdau* (-*da*, -*dō*), 'striking'. The past participle is formed by adding *-au* (-*a*, -*ō*) ; thus *piṭau* (-*a*, -*ō*), 'struck'.

The second singular imperative is the same as the root ; thus, *piṭ*, 'strike thou'. The second plural is formed by adding *-au* (o.s. *-ā*) ; thus, *piṭau* (o.s. *piṭā*). 'strike ye'.

The present is used both as a present indicative and as a present subjunctive, and in Outer Siraj as a future. It is conjugated as under :

'I strike, I may strike (o.s. I shall strike)', etc.

Sing.

Plur.

1. *piṭū*

*piṭī, piṭā*

2. & 3. *piṭā*

*piṭā*

A definite present may be formed with the past participle of the verb *lagñau*, and the present participle, as in *mū piñdau lagñau aundau*, 'I am beating', equivalent to the Hindi *mai marta laga hota (hū)*.

The future is thus conjugated :

Sing.	Plur.
1. <i>piñmū, piñn</i>	<i>piñme, piñl, piñtā</i>
2. <i>piñtā</i>	<i>piñtā</i>
3. <i>piñtā</i>	<i>piñtā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural.

The past tenses are formed from the past participles as usual, and need no remarks. [LSI pp. 655-657]

STANDARD LIST OF SELECT WORDS AND  
PHARASES IN THE SŌDŌCHI DIALECT

<i>English</i>	<i>Sōdochī</i>
one	ēk
two	dōē, dōi
three	chaun
four	tsār
hand	hatth
foot	lat
head	münd
a father	bab
of a father	babō
to a father	baba-lai
two fathers	dōē bab
I am	mū ā, ā, āsā
thou art	tū ā, āsā
he is	sō ā, āsā
we are	hamē ā, ā, āsā
you are	tumē ā, āsā
they are	sai ā, āsā
I was	mū tau
thou wast	tū tau
he was	sō tati

<i>English</i>	<i>Sōdōchī</i>
we were	hamē tai
you were	tumē tai
they were	sai tai
I shall be	mū aumū
I beat	mū piṭū
thou beatest	tu piṭā
he beats	sō piṭā
we beat	hamē piṭl, piṭā
you beat	tumē piṭā
they beat	sai piṭā
I beat (past)	mai piṭau
thou beatest (past)	taī piṭau
he beat (past)	tīnī piṭau
we beat (past)	hamē piṭau
you beat (past)	tumē piṭau
they beat (past)	tīnē piṭau
I shall beat	mū piṭmū

[LSI pp. 663-667]

## KULU GROUP

In Kulu and Siraj Tahsils of Kulu subdivisions of the Kangra district, except a few isolated spots such as Malana in Kulu, the language spoken belong to the Western Pahāṛī Group. The principal river of the Kulu Tahsil is the Bias. The river Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Siraj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Siraj, and the southern as Outer Siraj. The language of Outer Siraj forms a member of the Satlaj Group of languages, and has been described above. The language of Kulu proper is known as Kuļui or Kuļuhī. That of the Inner Siraj is known as Inner Sirājī. In the valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Graham Bailey names Sainjī.

[LSI p. 669]

## KULUĪ

This dialect is spoken in Kulu proper, i.e. in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western Pahāṛī dialect already described, but presents a few independent features. Although it has the usual Western Pahāṛī tendency to pronounce *a* like the *ə* in 'hot', and *ə* like *ə* or *a*, this is not so universal as in the Simla Group. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in -*e* or -*a*, and that similar feminine nouns have an oblique form in -*i*. The postposition of the dative is -*liē*, and -*na* is used both for the locative and for the ablative. The word for 'he is' is *sā* or *hə*, and for 'he was', *tī* or *tha*. The distinguishing mark of the future tense is the consonant *l*, and the past participle usually ends in -*u*, but sometimes in -*a*.

[LSI p. 670]

*Pronunciation.* There is a tendency to shorten long vowels, as in *hōth* or *hath*, 'a hand'; *kōn*, instead of the Hindi *kan*, 'an ear'. A final long *a* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into -ō or -ū, but this is not so general as in the Simla dialects, in which the change is the rule.

The consonantal changes noted in the Simla dialects also occur in Kuļui, but are not so frequent. Final *s* is often changed to *h*, as in *brās* or *brāh*, 'rhododendron'. Instead of initial *kh*, we have *chh* in the word *chhet*, 'a field'. As in the Simla dialects, there is a preference to the *s*-sounds, instead of *s*. [LSI p. 673]

*Nouns.* As in the Simla Pahāṛi dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in -ā and feminine nouns ending in a consonant. The former make the nominative plural by changing -ā to -ē; thus *ghōrā*, 'a horse'; *ghōrē*, 'horses'. The latter add -ī in the nominative plural. Thus, *bēkñ*, 'a sister'; *bēkñī*, 'sisters'. The oblique cases of the plural are always the same as those of the singular.

The nouns have also a case of the agent singular or plural formed by adding -ē to the oblique form. But if the oblique form already ends, or can end, in -ē, this -ē is dropped before the -ē of the agent case; thus *ghōrā*, 'a horse', obl. form *ghōrē*, ag. *ghōrē*.

The cases are as usual, formed by postpositions added to the oblique form. These are, *rā*, 'of'; *bē*, 'to'; *ri tāī* or *ri tāē*, 'for'; *na*, 'from'; *na*, 'in'; *mōñjhe* or *mañjē*, 'in'; *mōñjhe-na*, 'from in'; *sōñghē*, 'with, together with, or with, by means of'; *agge*, near, towards, to near'. The genitive postposition is, as usual, an adjective, being -*rā* when agreeing with a masculine singular noun in the form of the nominative. [LSI pp. 673-674]

*Pronouns.* The nominative forms of first two personal pronouns are; *hāū*, 'I'; *assē*, 'we'; *tū*, 'thou'; *tussē*, 'you'. The demonstrative pronouns, which are also used as pronouns of the third person, are *eh*, 'this', and *sau*, 'that'. They have feminine forms in the singular of agentive and locative cases, but nothing corresponding to the neuter forms of the Simla dialects.

The relative pronoun is *je* and interrogative pronouns are *kun*, 'who ?' and *ki*, 'what ?'. [LSI pp. 675-676]

*Verbs : Auxiliary verbs and verbs substantive.* The present, 'I am', etc., is *sā*; plural *sā* or *si* used for all persons. If the subject is feminine, *si* may be occasionally used in the singular. The negative verb substantive is *ngh athī*, 'I am not', etc. used for all persons of both numbers. The past tense, 'I was', etc. is *tī*, used throughout for both genders, both numbers, and all persons. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī* used exactly as in Hindi.

*Active verb.* The infinitive ends in *-nā* (-*na*) or *-nū* (-*nu*) ; thus, *hōnā* or *hōnū*, 'to be'.

The present participle ends in *-dā*, or after a vowel, in *-ndā* ; thus, *mārda*, 'striking'. The past participle is usually formed by adding *-ū* to the root, but sometimes we have *-ā* instead of *-ū*. Thus, *māru*, 'beaten'.

The second person singular of the imperative is the same in form as the root, and the plural adds *-ā*. Thus, *mar*, 'strike thou' ; *mārā*, 'strike ye'.

The old present corresponding to Hindi *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *-si*, etc.), 'I strike, thou strikest', etc. for all persons of both numbers. A present definite is formed by suffixing *-sā* to the present participle. Thus, *mārda sā*, 'I am striking', but the final *a*, in this case, is usually dropped, so that we get *mārdas* (plur. *mārdēs* ; fem. *mārdis*), for all persons.

The future is thus conjugated :

'I shall strike', etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>māraū</i> , <i>mārnū</i>	<i>māraū</i> , <i>mārnū</i>	<i>māraū</i> , <i>mārnū</i>	<i>māraū</i> , <i>mārnū</i>
2.	<i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3.	<i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

The tenses formed from the past participle, call for no remark. They are formed and used, exactly as in Hindi.

There is a distinct passive voice. In the infinitive, present participle, and future, -i is added to the root. Thus, *mārinū*, 'to be beaten'; *marinda*, 'being beaten'; *haī marinnū*, 'I shall be beaten'. For the other tenses, the past participle in *aa* seems to be used, as in *haī marua sā*, 'I am beaten'. The passive is often employed to express ability, as in *marinda-sā*, 'it can be struck, i.e., striking is possible'. [LSI pp. 676-679]

### INNER SIRĀJI

The following is the brief grammatical sketch of the dialect :

*Pronunciation.* The pronunciation is the same as in the Simla dialects. There is the same sound of *a* as the *ɔ* in 'hot', and as in Simla, a final *a* is absolutely interchangeable with *ɔ*. It is also, as in Outer Sirāji and Šödhöchī, equally interchangeable with *au*. When we have *s* in Hindi, we often have, as usual, an *ʃ* pronounced as *sh* in Inner Sirāji, as in *sobhla*, 'good'.

[LSI p. 689]

*Nouns.* The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in -*a* (-*ɔ*, -*au*, -*u*) change the final -*a*, etc. to -*e*. Thus, *ghorā*, 'a horse', plur. *ghore*. Feminine nouns ending in a consonant add -*a* in the plural. Thus, *bhiṇ*, 'a sister', plural *bhiṇa*. The oblique form plural is always the same as the oblique form singular.

The agent case, which is also used as a locative, is generally formed in the case of masculine nouns by adding -*e*, or by changing a final -*a* (-*ɔ*, -*au*, -*u*) to -*e*. Thus, *ghorā*, 'a horse'; *ghore*, 'by a horse, or by horses'. But in the case of feminine nouns the agent case is the same as the oblique form.

Most of the postpositions are the same as in the other Western Pahāṛī dialects and in Kuļui, but there are a few peculiar to Inner Sirāji. The following are the more common :

-*ra* (-*ro*, -*rau*), 'of',

-bē, 'to'. Also used for the accusative like the Hindi -kō.  
This is the same as in Kuñui.

-rī tōñī, 'for, for the sake of'.

-mōñijē ~ -mōñihē, 'in'.

-paraunde, 'on'.

-lēra, -na, -kā, -āge, 'from', and all also used to form an ablative of the instrument.

As usual the genitive postposition is an adjective.

[LSI pp. 689-690]

*Pronouns.* The nominative forms of the first two personal pronouns are; hā, hāñū, 'I'; asse, hāmmē, 'we'; tū, 'thou'; tōmme, 'you'.

The demonstrative pronouns, which are also used as pronouns of the third person, are tō, yē 'this'; sau, sa, 'that'. In the agentive and oblique neuter cases they have masculine forms. The demonstrative pronoun sau, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply s. Thus, dē-s, 'give it'.

The relative pronoun is dzō, dzun and interrogative pronouns are kun, 'who ?', 'which ?' and kē, 'what ?'. [LSI pp. 691-692]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense of the verb substantive is asā or sa, 'I am, thou art', etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive nīh (or nēñī) ādō, '(I) am not'.

The past of the verb substantive is thi, 'I was, thou wast', etc., which like asā, is immutable, and does not change for gender, number of person.

*Active verb.* The infinitive ends in -nā (-nō, -nau); thus, tsiknā (tsiknō, tsiknau), 'to strike'.

The present participle is formed by adding *-da* (*-dō*, *-dau*) to the root. Thus, *tsikdāu* (*tsikdō*, *tsiknau*), 'to strike'.

The present participle is formed by adding *-da* (*-dō*, *-dau*) to the root. Thus, *tsikdāu* (*tsikdō*, *tsikdau*), 'striking'. As in other Western Pahāṛī dialects, this participle is used in inceptive compounds, as in *teā khūśi karde lāgē*, 'they began to make rejoicing', and also as an infinitive of purpose.

The past participle is formed by adding *-ā* (*-ō*, *-au*, *-ū*) to the root. Thus, *tsika* (*tsikō* *tsikau*, *tsikū*), 'struck'. The terminations in *-au* and *-ū* are those most commonly used.

The second person singular of the imperative is the same in form as the root. The plural is formed by adding *-ā*. Thus, *tsik*, 'strike thou'; *tsika*, 'strike ye'.

The old present or present subjunctive is conjugated as follows :

'I strike, I may strike', etc.

Sing.

Plur.

1. <i>tsikū</i> , <i>tsikū</i>	<i>tsikn</i> , <i>tsikn</i>
2. <i>tsike</i>	<i>tsika</i>
3. <i>tsike</i>	<i>tsikau</i>

The future is formed by adding *-la* (*-lō*, *-lau*) to the root. Of these *-lau* is the most common. This changes for number and gender, but does not change for person. Thus, *tsiklau*, 'I (masc.)', thou (masc.) or he will strike'; *tsiklē*, 'we, you or they (all masc.) will strike'. The feminine is *tsiklī* for all persons of both numbers.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus, *tsikdā* (-*dō*, -*dau*), I (masc.) strike, thou (masc.) strikest', and so on. The masculine plural is *tsikdā*, and the feminine for both numbers is *tsikdi*.

The imperfect is formed by adding *thī* to the present participle, as in *hā tsikdau-thī*, 'I was striking'.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. [LSI pp. 692-695]

### SAINJI

Sainji is closely connected with Inner Sirājī. Therefore only a brief account of the points in which it differs from that dialect is being given.

*Pronunciation.* The pronunciation of Sainji may be taken as, on the whole, the same as that of Inner Sirājī. There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhaū*, 'from'. The most noteworthy difference, however, is the Sainji tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainji has *ghōrē-r*, 'of a horse'. [LSI p. 701]

*Nouns.* The result of the tendency to drop final vowels has reduced two postpositions namely *-rā* of the genitive, and *-bē* of the dative-accusative to being simple consonants, *r* and *b*, respectively. Before other postpositions the ordinary oblique form is used. The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āga*, and *kā*, *kahā*, or *kauhā*. [LSI pp. 701]

*Pronouns.* The nominative forms of personal pronouns are, *haū*, 'I'; *asse*, 'we'; *tu*, 'thou', *tusse*, 'you'. The demonstrative pronouns are *ea*, 'this', and *so*, 'that'. The remaining pronouns do not present important variations. [LSI pp. 702]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *sə*, which, as in Inner Sirājī is immutable. It is often suffixed to another word and then drops its vowel, as in *kəs*, 'what is (your name)', for *kə-sə*. The negative verb substantive is *nēhī athī*, 'is not', and is also immutable.

The past tense is *tī* as in Kułui, instead of the *thī* of Inner Sirājī. It is also immutable.

*Active verb.* The old present and present subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same. :

'I may strike', etc.

Sing. and Plur.

1. *tsikū*

2. & 3. *tsikə*

The future has three forms, all different. It is not known, as to whether they all can be used with the same verb, but the terminations attached to the verb *tsikna*, 'to strike' are being given here.

The first form changes the *-l* of the Inner Sirājī future to *-r*. We thus get the following, the singular and plural being identical :

'I shall strike', etc.

Sing. and Plur.

1. *tsikur*

2. *tsikar*

3. *tsikar*

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus :

'I shall strike', etc.

1st, 2nd, and 3rd persons

Sing. *tsikū*

Plur. *tsikī*

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the Gavarbati Piśācha language. Only one example, viz., *tsikub*, 'I shall strike', is available.

[LSI pp. 703-704]

## LIST OF SELECT STANDARD WORDS AND SENTENCES FOR THE KULU GROUP

<i>English</i>	<i>Kuluī</i>	<i>Inner Siriaī</i>	<i>Sainjī</i>
one	ēk	ēk	lēk
two	dūi	dūi	dūi
three	trāi, (in west Kulu) chin, chān	chēn	chin
four	char	tār	tār
hand	hōtth, hāth	hāth, hōtth	hāth
foot	dzongh, dzōngā	pār, khur	pār
head	mund	mund	mund
a father	bāb	bāb	bābā
of a father	bibē-rā, bābā-rā	bābā-rē	bābēr
to a father	bābē-hē, bābā-hē	bābā-hē	bābāb
two fathers	dūi bāb	dūi-bāb	dūi bābē
I am	hāū sā, hē	hāū sā, ūsā	hāū sā
thou art	tū sā, hē	tū sā, ūsā	tū sā

he is	sau sā, hē	sau sā, āsā	sō sā
we are	āssē sī, sā, hē	āssē sā, īsā	āssē sā
you are	tussē sī, sā, hā	tussē sā, īsā	tussē sā
they are	tē sī, sā, ha	tē sā, āsā	tē sā
I was	haū tha, ti	hă thi	haū ti
thou wast	tū tha, ti	tū thi	tū ti
he was	sau thā, ti	sau thi	sō ti
we were	āssē thē, ti	āssē thi	āssē tī
you were	tussē thē, ti	tussē thi	tussē tī
they were	tē thē, ti	tē thi	tē ti
I shall be	haū homū	hă hōlā	haū hōur, hōla
I beat	hă tsikdau	hă tsikdau	haū tsikdā
thou beatest	tū mārā-sā	tū tsikdau	tū tsikdā
he beats	sau mārā-sā	sau tsikdau	so tsikdā
we beat	āssē mārā-sā	āssē tsikdā	āssē tsikdā

<i>English</i>	<i>Kulu</i>	<i>Inner Siraji</i>	<i>Sainji</i>
you beat	tusse mārā-sū	tusse tsikdā	tusse tsikdā
they beat	tē mārī-sā	tē tsikdā	tē tsikdā
I beat (past)	naī mārū	maī tsikū	mō̄ tsikū
thou beatest (past)	taī mārū	taī tsikū	taū̄ tsikū
he beat (past)	teiē mārū	tui tsikū	teō̄ tsikū
we beat (past)	assē mārū	asse tsikū	ahē tsikū
you beat (past)	tusse mārū	tusse tsikū	tusse tsikū
they beat (past)	tinhē mārū	tē tsikū	tē tsikū
I shall beat	haū mārū	haū tsikulau, tsikiau	haū tsikur, tsikū, tsikub

[L.S.I. pp. 705-713]

## THE MANDI GROUP

The state of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the state of Suket, which is separated from the Simla Hill states by the river Satlaj. The language of Mandi is called Mandēājī, and that of Suket is called Sukētī, the two being closely connected. The mountainous south-eastern portion of the Mandi is geographically a portion of the Kulu Siraj, but the language spoken here is Mandēālī slightly mixed with that language, and is called Mandēālī Pahāṛī. Mandēālī proper is spoken over the rest of the state.

[LSI p. 715]

While the language of Mandi is widely different from that of Kangra district, lying immediately to the west, in its general character, it does agree with it in a few points which we may here note. In all other points the western Pahāṛī character of Mandēājī is well preserved.

In pronunciation Mandēālī agrees with Kangra than with Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ə* of hot'. Thus, we have *ghar*, 'a house', not *ghör*. The common Western Pahāṛī interchange of *a* with *ə* or *u* has not been noted in Mandēālī proper. The Western Pahāṛī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur. In all these Mandēālī agrees with Kāngṛī as against Western Pahāṛī. The distinguishing mark of the Mandēālī future is not the Western Pahāṛī -*la*, but the Kāngṛī -*gha*. Compare the Inner Sirājī *tṣik-ul*, 'I shall strike', with the mandēālī and Kāngṛī *mār-gha*.

[LSI p. 720]

## MANDEĀLĪ

*Pronunciation.* As explained above standard Mandēālī has abandoned the peculiarities of Western Pahāṛī pronunciation.

[LSI p. 721]

*Nouns.* Masculine *tadbhava* nouns in -*a* form their nominative plural in -*e*, and feminine nouns ending in a consonant

add -i. Thus, *ghorā*, 'a horse' ; *ghorē*, 'horses' ; *baihn*, 'a sister' ; *baihni*, 'sisters'. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding case of the singular. The agent case is formed by adding -ē, as in *ghar*, 'a house' ; *ghare*, 'by a house or houses'. The vocative singular of all masculine nouns ends in -a, and of most feminine nouns in -e, the vocative plural always ends in -o.

The usual postpositions are :

Dative-accusative : -jō ; for the dative we also have -kane, 'to'.

Ablative : -ge, -the, 'from' ; -kane, 'with, together with, with, by means of' ; -sāgī, 'with'.

Genitive : -ra (masc. sing. obl. and plur. -re, fem. -ri), which, as usual, is adjectival.

Locative : -mañjh ~ -mañjhā.

[LSI pp. 721-722]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hañ*, 'I' ; *asse*, 'we' ; *tñ*, 'thou' ; *tusse*, 'you'.

The demonstrative pronouns, which are also used as pronouns of the third person are, *eh*, 'this', and *sē*, 'they'. In the agentive and oblique cases these have fem. and neut. forms in the singular.

The relative and interrogative pronouns are ; *jō*, *je* 'who' ; *kun*, 'who ?' ; and *kya*, 'what ?'. [LSI pp. 722-723]

*Verbs :* Auxiliary verbs and verbs substantive. The verb substantive is *ha* for the present, and *tha* for the past. Both are adjectival, and neither changes for person, becoming *he* and *the*, respectively, when the subject is masculine plural, and *hi* and *thi*, respectively, it is feminine (sing. and plur.). North Mandéali differs slightly. 'I am' is *he*, and 'he is' is *ha* or *he*. The past is *thia*, plur. *thie* ; fem. *thi*.

*Active verb.* Besides the usual array of verbal nouns and participles, Maṇḍeali has a participle indicating state or condition, as e.g. *baiṭhi-rā*, 'in a state of being seated'; *mari-rā*, 'in a condition of being beaten'. The *-rā* is either the genitive post-position, or else the past participle of the verb *raihnā*, 'to remain', and changes for gender and number in the usual way.

The infinitive is formed by adding *-na* (-*nā*) to the root; *pauṇā*, 'to fall'.

The present participle is formed by adding *-dā* to the root, as in *mardā*, 'striking'. If the root ends in a vowel or a simple *h*, then *-nda* is added.

The past participle is formed by adding *-yā* to the root. Thus, *māryā*, 'struck'.

The imperative second person singular is the same in form as the root. Its plural adds *-a*. Thus, *mār*, 'strike thou'; *māra*, 'strike ye'.

The present is formed by adding *-ā* to the root, to which the verb substantive *ha* is added. Thus, *haū mārā-ha*, 'I strike', *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person. A present definite is formed, as in Hindi from the present participle, with the present of the verb substantive. Thus, *haū mārda-ha*, 'I am striking'.

The future tense, as has been stated above, agrees with Kāngri, and not with Western Pahāṛi. It has two forms. The first is made, as in Kāngri, by adding *-ghā* to the root. Thus, *mārghā*, '(I) shall strike' '(thou) wilt strike, (he) will strike.' This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghi*. The second form of the future is made by adding *-eng* or, if the root ends in a vowel, *-ng* to the root. Thus, *mārāng*. This does not change for gender, number or person.

The tenses formed from the past participle are formed exactly as in Hindi, and require few remarks.

The passive voice is formed, as in Hindi, by conjugating the past participle with *jāna*, 'to go'. Thus, *marya jāna*, 'to be struck'.

Causals are formed as in Hindi.

[LSI pp. 724-728]

### MANDEĀLI PAHĀRĪ

The Pahārī dialect of Mandēāli is a mixed form of speech, partly resembling standard Mandēāli and partly resembling Inner Sirājī. A brief notice pointing out where it differs from standard Mandēāli will suffice.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandēāli *hakkhi*, 'an eye'. So here we have *handar*, 'within', and *saṅghē*, not *sange* 'with'.

The declension of nouns closely resembles the standard. Most feminine nouns ending in consonants have the oblique form in -*a* as in Inner Sirājī. Thus, *bhin* 'a sister', obl. *bhina*.

The pronouns are the same as in standard Mandēāli. *Maṛ* is also used for *haṄ*, 'I'.

For the present tense of the verb substantive, we have *ha* (*haṄ*, *hi*) as in the standard. The first person singular and plural is sometimes *haṄ*.

Another, and a new form is *ahda* (masc. plur. *ahde*; fem. sing. and plur. *ahdi*), which, like *ha*, does not change for person.

Yet another form is *sa*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The past is *tha*, (*thē*, *thī*) as in the standard.

The conjugation of the active verb closely follows that of the standard dialect. While the principle of formation is the same, some of the forms vary slightly from the standard.

[LSI pp. 746-747]

## SUKETI

Suketi differs hardly at all from standard Maṇḍeṣṭī. The main difference is in the vocabulary, which more nearly approaches that of Kūṭhālī and Sirājī than does Maṇḍeṣṭī.

A few points in grammar may be noted. There is the Kūṭhālī tendency to pronounce ē as ī and ā as ḥ. Thus, we have *asī* for *ase*, 'he will come'; *khaō* for *khaā*, 'they may eat'.

In the declension of nouns the locative of *ghar*, 'a house', is *gharā*, as in Maṇḍeṣṭī Pahāṛī, not *ghare*. The postposition of the dative is -*jō* or -*le*, and of the ablative, -*the* or -*te*. In the pronouns, for 'that', besides -*sē*, we have also -*oh*.

In verbs the present subjunctive occurs in *asī* (*asē*), 'he may come' (*asnā*, 'to come'); *khaū*, 'I may eat'; *khaō* (for *khaā*), 'they may eat'. [LSI p. 757]

LIST OF SELECT STANDARD WORDS AND SENTENCES  
FOR THE MANDI GROUP

<i>English</i>	<i>Mandeaļi</i>	<i>Mandeaļi</i> <i>Pahayi</i>	<i>Suketi</i>
one	ēk	ēk	ēk
two	dūi	dūi	dūi
three	trāē	chīn, trāē	tīn
four	chār	chār	chār
hand	hāth	hāth	hāthā
foot	pāñ, pair	pair	pairā
head	mūnd, sir	sir	mūnd
a father	bāb	bab	bāb
of a father	bābā-rā	bābā-rā	bābbā-rā
to a father	bābā-jō	babbā-jō	babbā-jō
two fathers	dūi bāb	dūi bāb	dō bāb
I am	haū hā, <i>fem.</i> hī	hāñ ahda	haū hā
thou art	tū hā, <i>fem.</i> hī	tū ahda	tū hā
he is	sē hā, <i>fem.</i> hī	sō ahda	ōh hai
we are	āssē hē, <i>fem.</i> hī	hamhē ahde	āsse hai
you are	tussē hē, <i>fem.</i> hī	tumhē ahde	tussē hai
they are	sēñ hē, <i>fem.</i> hī	sō ahde	ōh hai
I was	haū thā, <i>fem.</i> thi	hāñ thā	haū thā
thou wast	tū thā	tū thā	tū thā
he was	sē thā	sō thā	ōh thā

<i>English</i>	<i>Mandēali</i>	<i>Mandēali</i> <i>Pahāṛī</i>	<i>Suketī</i>
we were	āssē thē, <i>fem.</i> thi	hamhē thē	āssē thē
you were	tussē thē	tumhē thē	tūssē thē
they were	sēō thē	sō thē	ōh thē
I shall be	haū hūghā	hāō hēṅghā	maī hūghā
I beat	haū mārā-hā	hāō chickā-hā	haū mārā-hā
thou beatest	tū mārā-hā	tū chickā-hā	tū mārā-hā
he beats	sē mārā-hā	sō chickā-hā	ōh mārā-hā
we beat	āssē mārā-hē	hamhē chickā-hē	assē mārā-hē
you beat	tussē mārā-hē	tumhē chickā-hē	tussē mārā-hē
they beat	sēō mārā-hē	sō chickā-hē	ōh mārā-hē
I beat (past)	maī mārēā	maī chikyā	maī māryā
thou beatest (past)	taī mārēā	taī chikyā	taī māryā
he beat (past)	tinē mārēā	tēi chikyā	unē māryā
we beat (past)	āssē mārēā	hamhē chikyā	asai māryā
you beat (past)	tussē mārēā	tumhē chikyā	tusai māryā
they beat (past)	tinhē mārēā	tinhē chikyā	unhē māryā
I shall beat	haū mārghā, <i>fem.</i> mārghi ; māraṅg	hāō chikaṅghā	haū mārghā

[LSI pp. 759-767]



## CHAMEĀLĪ

Chameālī is the name of the main Aryan language spoken in the state of Chamba, which lies to the north of the district of Kangra.

In the north-east of the state, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the state, there is a dialect called Bhatēālī, which is a form of Dögrī.

The state of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the state from south-east to north-west. Between the first and second ranges lies the valley of the Ravi and its affluents, containing the three wizarats of Chamba, Bharmaur, and Churah, in which the three dialects, standard Chamēālī, Gādī and Churābī are spoken respectively. The valleys lying between second or mid and the third or Inner Himalaya ranges is divided into two parts by a lofty spur from the Zanskar range. The tract to the north-west of the spur is called Pangī, and its language is the Pañgwālī dialect of Chamēālī.

[LSI p. 769]

*Position in regard to neighbouring languages :* Chamēālī, while clearly belonging to the Western Pahāṛī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī and in the north-west connected with Kāshmīrī. The influence of Kāshmīrī dialects, which are connected with 'Piśācha' languages of North-Western India, has been shown especially in the matter of vocabulary again and again in all the Pahāṛī dialects lying to the west of Kumauni. And so is the case with Chamēālī, which is even more evident in its case.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In standard Chamēālī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahāṛī have disappeared, though they still survive to a limited extent in Gādī, Churābī and Pañgwālī.

Those masculine nouns which in Pañjābī end in -a also end in standard Chamēālī in -a, whereas in Western Pahāṛī they generally end in -o or -ū.

In three of the dialects the postposition of the genitive is the Western Pahāṛī -rō (-ra), and this is, as usual, adjectival. Only in Pañgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an r to be elided comes into force, and the rō (in its locative form) becomes a simple ē.

While the genitives of the personal pronouns in standard Chamēālī and Gādī are mērā, tērā, etc., all borrowed directly from Pañjābī. Churāhī has an interesting set of which cerebral consonants are the distinguishing characteristics. Thus, mindā, 'my'; asyā 'our'. Pañgwālī true to the Piśācha influence, drops the intervocalic r, and has either mē, 'my'; hē, 'our', or else shows a relic of the cerebral d and r, by ending the words with a cerebral n. Thus, mān, hēn, etc.

The conjugation of verbs calls for few remarks. In all the dialects it follows Pahāṛī in all its typical peculiarities.

[LSI pp. 770-771]

### STANDARD CHAMĒĀLĪ

*Nouns*: The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of the other Western Pahāṛī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī in-ā.

Tadbhava masculine nouns in -a, form the nominative plural by changing -a to ē. Thus, ghōrā, 'a horse', ghōrē, 'horses'. Feminine nouns ending in consonants, and exceptionally one or two ending in vowels, and -i or -a in the nominative plural. Thus, baihnī, 'a sister', baihnī or baihnā, 'sisters'. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahāṛī languages, nouns have an oblique form, and also a separate agent case, often also used as a locative. There is also a separate form for the genitive singular.

The genitive postposition *-rā* is generally added to the oblique form as in other Western Pahāṛī languages, but, in the case of masculine nouns ending in a consonant, like *ghar*, 'a house', in which the oblique form ends in *-ā*, *-ē* is substituted for *-ā*. Thus *ghar*; obl. sing. *gharā*; gen. sing. *ghare-ra*. This does not apply to the plural, in which the *-rā* is always added to the unchanged oblique form.

The usual postpositions are :

Accusative-dative : *jō*, 'to'; *-tikar*, 'for'; *-kari*, 'for, on account of'.

Ablative : *-kachhā*, 'from'; *-kane*, with, by means of, together with'; *-mañjhā* 'from in'.

Genitive : *-rā*.

Locative : *-bichch*, *-mañjh*, 'in'; *-tikar*, 'upto'; *-par* 'on', *-kane*, *-kachh*, 'near'.

The genitive *-rā* is as usual an adjective.

[LSI pp. 776-778]

Pronouns : The nominative forms or the first two personal pronouns are ; *hañ*, 'I'; *asī*, 'we'; *tiñ*, 'thou'; *tusi*, 'you'.

The demonstrative pronouns *ēh*, 'this' *sē*, *ō* 'that' are also used as pronouns of the third person. In most of the Western Pahāṛī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamēalī.

The relative pronoun is *je* and interrogative pronouns are *kun*, 'who?', and *kai* or *kya*, 'what?'.

[LSI pp. 778-780]

*Verbs : Auxiliary verbs and verbs substantive.* The conjugation of the verb substantive approaches more nearly that which we find in Maṇḍeālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *śossō*, etc.), which are common further east. The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means, 'I am, thou art', and 'he is'.

The past tense is *thia* or *thiyā*, used exactly like the Hindi *tha*. The masculine plural is *thie* or *thiyē*, and the feminine singular and plural is *thī*.

*Active verb.* The infinitive always ends in *-ṇā*; thus, *mārnā*, 'to strike'.

The present participle is formed by 'adding' *-dā* *-(ndā)* to the root. Thus, *mārdā*, 'striking'; *khāndā*, eating.

The past participle is formed by adding *-ṛā* or *-ya* to the root. Thus, from *mārnā*, 'to strike', past participle *māṛēā* or *māryā*. The masculine plural is *māṛē*, and the feminine (sing. and plur.) *māṛī*.

As in Maṇḍeālī, Chamēālī has a static past participle formed by changing the final *-ēā* ~ *-ya* of the past participle to *ō* and adding *rā*; thus, *māṛēā* or *māryā*, 'struck', *mārō-rā*, 'in the state of being struck'.

As in other connected languages, the 2nd person singular of the imperative is the same in form as the root. The second person singular is formed by adding *-ā* to the singular. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'. If the root of the verb ends in *-ā*, it and the termination *-ā* of the 2nd plural coalesce into a single *-ā*; thus, *galatā* 'say ye', becomes *gala*.

The old present and present subjunctive is conjugated as follows :

'I strike', 'I may strike', etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārē</i>
3.	<i>mārō, mārē</i>	<i>mārān</i>

In the case of verbs whose roots end in -a, the -ā of the first person singular and plural generally coalesces with the -a of the root into -a.

The present tense is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus, sing. masc. *haū mārda* *hai*, *haū mārdī* *hai*, 'I strike or am striking'. In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haū mārda*, 'I strike'.

The future is formed on the same principle as that followed in most Western Pahāṛī dialects. The syllable -ia is added to the root. Thus, *haū marla*, 'I shall strike'. The masculine plural is *marlē*, and the feminine of both numbers *marli*. There is no change for person.

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi.

The passive voice is made, as in Hindi, by conjugating *jāna* with past participle. Thus, *haū marčā jānda* *hai*, 'I am being beaten'.

Causal verbs are formed much as in Hindi. Thus, *sunā*, 'to hear', causal *sunāna*.

[LSI pp. 780-784]

### GADI

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizarat of the state of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizarat is situated in the extreme east of the Chamba state. Further east lies Kulu, the language of which is Kuļui. To the south lies Kangra, where Kāngṛī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādi is a form of Chamēālī, but, as might be expected, it shows traces of the influence of Kuṇūī and of Kāngṛī. It also possesses several independent features. One of them is the common pronunciation of the consonant *s* as *kh*, sounding something like the *ch* in the word 'lock' or in the German 'act'. Thus, the word *śunna*, 'to hear', becomes *khunna*; *daś* 'ten', becomes *dakh*. It will be remembered that in other Western Pahāṛī dialects this *s* retains its proper sound like that of the *ss* in 'session', and does not become *s* as in Hindī. On the other hand in Kāshmīrī and its related languages *s* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *-chh* added to the roots of many verbs. Thus, the verb *gahna*, 'to go', make *gachnā* (compare the Kāshmīrī *gat̄ha*, and the Sanskrit *gachchhami*), 'I may go'.

[LSI p. 792]

*Pronunciation.* There are several curious changes of vowels. The vowel *a* becomes *u* in *kumānā*, 'to work, to earn', and it becomes *i* in *kit̄ha* 'together'. The vowel *i* becomes *u* in *muñnā*, 'to be met', and *o* becomes *a* in *balnā*, 'to say'. Sometimes, a sonant aspirate loses its aspiration, as in *bandnā*, 'to divide'. This is the regular rule in Kāshmīrī and other related languages.

[LSI pp. 795-796]

*Nouns.* The declension of the Gādī noun is more like that of Mandēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Mandēālī and most other Western Pahāṛī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending-ā.

The nominative plural is generally the same as the nominative singular. The only exceptions are *tadbhava* masculine nouns in -ā like *ghōṛā*, 'a horse', which change the -ā to -ē; feminine nouns ending in consonants like *bhēn* or *bēn*, 'a sister', which add -i; and feminine nouns in -ū, like *dhūn*, 'a daughter', which add -ā.

Besides the oblique, there are three organic cases, agent, locative and vocative.

The usual postpositions are :

Acc.-dat. : -*jo*, -*bō*, -*go*, 'to' or 'for'.

Instr. : -*seitē*, 'with (by means of)'.

Abl. : -*thaū*, -*thaū*, 'from' ; -*mañjha*, 'from in', -*seitē*, 'with (together with)'.

Gen.: -*rā*, 'of'.

Loc.: -*mañjh*. -*mā*, -*mah*, 'in' ; -*malle*, 'near (= pās)'.

Of the above -*rā* is, as usual, an adjective.

[LSI pp. 796-797]

**Pronouns.** The nominative forms of the first two personal pronouns are ; *aū*, *mū*, *āū*, 'I' ; *asse*, *assi*, *assū*, 'we' ; *tū*, 'thou' ; *tussē*, *tussā*, 'you'. As in Kāngṛī Pañjābi they have special forms for the dative singular, which are, *mū*, *mīhū*, *muñjō*, *miñjō*, *māgō* and *tujjō*, *tāgō*.

The demonstrative pronouns *ih* 'this' ; *uh*, *oh*, 'that' are also used as pronouns of the third person.

The relative pronoun is *je*, *jo*, 'who, which, what', and correlative pronoun is *sō*, 'that, he, she, it', which is also used as a definite demonstrative and as a pronoun of the 3rd person. The interrogative pronouns are, *kun*, 'who?', 'which?' and *kia*, *kyā* 'what?'. [LSI pp. 797-799]

**Verbs.** *Auxiliary verbs and verbs substantive.* The present tense of the verb substantive is conjugated as follows :

Sing.	Plur.
1. <i>hū</i> , <i>ha</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>ha</i>	<i>him</i> , <i>han</i>
3. <i>ha</i>	<i>hin</i> , <i>han</i>

The past tense does not change for person. Its masculine singular is *thū*, and its masculine plural is *thīe*. The feminine of both numbers is *thī*.

*Active verb.* Several of the most common verbs in Gadi have forms which are strange to other Indo-Aryan languages. Such are, *balnā*, 'to say', *bekhnā*, 'to sit', *gahnā*, 'to go', *na*, 'to come'.

The infinitive is formed by adding *-nā* (-*nā*) to the root; thus, *bekhnā*, 'to sit'.

The present participle has three forms. One is formed, as in Chamējī, by adding *-da* (-*ndā*) to the root. Thus, *mārda*, 'striking'. Another adds *-anda*, to the root, as in *māranda*, 'striking'. The third adds *-nū*, as in *mārnū*, 'striking'.

The past participle is formed, as in Kuju, by adding *-ū* to the root. Thus, *mārū*, 'struck'. Sometimes, however, and especially in the formation of the passive, the Chamējī form in *-čā* ~ *-ya* is used. Thus, *māryā gāhṇā*, 'to be struck'.

As usual the second person singular of the imperative is the same in form as the root, and the second person plural adds *-ā*. Thus, *mār*, 'strike thou'; *mara*, 'strike ye'.

The old present and present conjunctive is thus conjugated:

'I strike, I shall strike', etc.

Sing.

Plur.

1. *mārū*, *mārd*

*mārū*, *mārd*

2. *mārē*

*māran*, *mara*

3. *māra*

*māran*

The future is formed by adding *-la* to the old present. The *-la* changes for gender and number, and there is a tendency to drop the terminations of the old present. Thus:

'I shall strike', etc.

Sing		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārlā, mārlā</i>	<i>mārlī</i>	<i>mārlē, mārlē</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-*lē*, -*lī*) can be used for all three persons. The first is the only person that retains the old terminations.

For the present, the present participle in -*dā* or -*anda* is used. The present participle in -*nā* is also employed, but only in the first and second persons.

The tenses formed from the past participle are made exactly as in Hindi.

The passive voice is made by conjugating the Chamēālī past participle in -*čā* ~ -*yā* with *gahna*. Thus, *aū māryā gahndā*, 'I am being beaten'. Sometimes we come across the passive formed with -*i*, as in other Western Pahāṛī dialects. Thus, *pakariṇā*, 'to be seized'. [LSI pp. 799-803]

### CHURĀHĪ

Churāhī is spoken in Churah wizarat of Chamba state. It is much more closely connected with standard Chamēālī than is Gādi. [LSI p. 817]

*Pronunciation.* There is a tendency to drop aspiration, especially after sonant mutes. Thus, for Hindi *bhī* we usually have *bī*. Before another consonant *r* is usually elided. Thus, *marna*, 'to strike', becomes *māna*. The same elision of *r* has been noticed in the Rāṭhī dialect of Gāṛhwālī. In the Piśāchā

languages *r* is very frequently elided. On the other hand *r*, sometimes becomes *r* or *d*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asṛā*, 'our'; *tuṛā*, 'your'; *mindā*, 'my'; and *tindā*, 'thy'. A similar change occurs in Kafir Piśācha languages. In Gādi we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhi. Thus, we have *bhrukkna*, 'hungry'; *sikhrna*, 'to learn'. *R* shows a tendency to become *l*, as in *kuḷi*, 'a girl', the Chamēali *kury* and Kāshmiri *kuru*.

[LSI pp. 821-822]

*Nouns.* The principal divergence from the standard dialect lies in the declension of masculine nouns ending in a consonant. In standard Chamēali these make their oblique forms by adding *-a*, as in *ghara*. Gādi follows the same rule. Both dialects, however, change the *-a* to *-e* in the genitive. Thus, *ghare-rā*. Churāhi, on the other hand, has *-e* throughout for the oblique form.

The most common postpositions are :

Accusative-Dative : *-ni*, 'to'; *rē-teī*, 'for'.

Ablative, : *-kanā*, *-kachchha*, 'from'; *-mañjha*, 'from, among'; *-lā*, 'with, by means of'; *-kanē*, *-kinē*, *-kēnī*, and *-setē*, 'with, together with'.

Genitive : *-rā* ~ *-rō*.

Locative : *-majh*, *-mañjh*, *-māh*, 'in'; *-pran*, 'upon'.

[LSI pp. 822-823]

*Pronouns.* The nominative forms of first two personal pronouns are; *aū*, *haū*; 'I'; *asse*, *ahē*, 'we'; *iū*, 'thou'; *tuē*, *tuhē*, 'you'.

The demonstrative pronouns, *eh*, 'this', and *o*, *oh* 'that', are also used as pronouns of the third person. Their oblique forms have separate words for the feminine singular, viz., *essē*, *ussē*. As in other Western Pahāṛī dialects, this feminine form is used only as a substantive.

The relative and correlative pronouns are *jē*, 'who', and *sē*, 'that'. The interrogative pronouns are *kānū*, 'who?', and *kutū* or *kītū*, 'what?'. [LSI pp. 823-824]

*Verbs : Auxiliary verbs and verbs substantive.* Several forms of the present tense of the verb substantive are met with. We have *a*, *ātē*, *aī*, *ātē*. There is a feminine form *ātī* or *ātī* also.

The past tense is *thia*, *thēā* or *thīā*, pl. *thie* or *thīe*; fem. (sg. and pl.) *thī*. A peculiar form *thīē* for the feminine is also reported to occur.

*Active verb.* The infinitive ends in *-nā* (-nā) or *-nu* (-nu), the latter form being more common. A weak infinitive formed by dropping the final vowel is sometimes found. Thus, *maran lagga*, 'he began to die'.

The present participle is formed by adding *-ta* (-nā) to the root. Thus, from *jharnu*, 'to fall', *jhartā*, 'falling'. The Chāmālī forms in *-dā* are also used.

The past participle is formed by adding *-čā* or *-ya* to the root. Thus, *mārčā* or *māryā*, 'struck'. Sometimes only *-a* is added, so that we also have *mārā*. Again, the Kuluī form in *-u*, instead of *-a* is also common, as *māru*.

As in other Chamba dialects and in Mandi there is a static participle formed by changing the *-čā* ~ *-ya* of the past participle into *orā*. Thus, *mārčā*, 'struck', *mārōrā*, 'in the state of having been struck'.

The second person singular of the imperative is the same in form as the root, the plural is formed by adding *-ā*. Thus, *mār*, 'strike thou'; *mārā*, 'strike ye'.

The present definite is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *mārčā* or *mātā*, 'striking'; *aī mātā a* or *aī a mātā*, 'I am striking'.

The future in most Pahāṛī dialects is formed by adding *-lā* (-lē, -li) to the root or to the old present. Churāhi uses the same suffix, added to the root, and also employs another suffix *-mā*,

The relative and correlative pronouns are *je*, 'who', and *se*, 'that'. The interrogative pronouns are *kānū*, 'who?', and *kutū* or *kitū*, 'what?'. [LSI pp. 823-824]

*Verbs : Auxiliary verbs and verbs substantive.* Several forms of the present tense of the verb substantive are met with. We have *a*, *āte*, *aī*, *āte*. There is a feminine form *āti* or *āti* also.

The past tense is *thia*, *thēa* or *thā*, pl. *thiē* or *thi*; fem. (sg. and pl.) *thi*. A peculiar form *thiē* for the feminine is also reported to occur.

*Active verb.* The infinitive ends in *-na* (-nā) or *-nu* (-nū), the latter form being more common. A weak infinitive formed by dropping the final vowel is sometimes found. Thus, *maran laggā*, 'he began to die'.

The present participle is formed by adding *-ta* (-ntā) to the root. Thus, from *jhaṇnū*, 'to fall', *jhartū*, 'falling'. The Chāmālī forms in *-dā* are also used.

The past participle is formed by adding *-čā* or *-yā* to the root. Thus, *mārčā* or *māryā*, 'struck'. Sometimes only *-a* is added, so that we also have *mārā*. Again, the Kuļūlī form in *-n*, instead of *-a* is also common, as *mārnū*.

As in other Chamba dialects and in Mandi there is a static participle formed by changing the *-čā* ~ *-yā* of the past participle into *ora*. Thus, *mārčā*, 'struck', *mārōra*, 'in the state of having been struck'.

The second person singular of the imperative is the same in form as the root, the plural is formed by adding *-ā*. Thus, *mar*, 'strike thou'; *mārā*, 'strike ye'.

The present definite is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *māta* or *mātā*, 'striking'; *aī māta a* or *aī a māta*, 'I am striking'.

The future in most Pahāṛī dialects is formed by adding *-la* (-le, -li) to the root or to the old present. Churāhī uses the same suffix, added to the root, and also employs another suffix *-ma*,

*herna*, 'to see'; *bota*, for *bolta*, 'I am saying'. In the Piśācha languages of the north-west frontier *r* or *r̥* between two vowels is often dropped, and the same is the case here. Thus, *kuz*, or *kūrī*, 'a girl'; *dzōi* (for *jōri*) 'with'. [LSI pp. 848-849]

*Nouns.* The declension of nouns presents some variation from standard Chamēāli.

Masculine *tadbhava* nouns in *-a* can also end in *-u*, so that we have *chhelu*, 'a kid'; *dittā* or *dittu*, 'given'.

Such nouns, as usual, form their nominative plural by changing *-a* to *-e*, as in *ghōre*, 'horses'.

Similarly the oblique form singular and plural is *ghōre*. Other masculine nouns do not change in the oblique form. The agent genitive and locative cases of masculine nouns, whether singular or plural are formed by adding *-e*. Thus, *gih*, 'a house', *gīhe*, 'by a house or houses, of a house or houses, or in a house or houses'. Feminine nouns are differently declined. The genitive singular and plural optionally adds *-a*. Nouns ending in *-i* do not otherwise change, but those ending in a consonant add *-i* in every case except the genitive, and the nominative singular.

The usual postpositions are :

Accusative -dative : *-di*, *-je*, 'to'; *-dostī*, 'for'.

Ablative : *-kanā*, *-kiā*, 'from'; *-ke*, *-kane*, 'with, together with'; *-lai*, 'with, by means of'.

Locative : *-bichch*, 'in'; *gutph*, 'on'; *-antar*, 'in'.

The genitive in *-e* is immutable. The final *-e* of the genitive and locative is often dropped. [LSI pp. 849-850]

*Pronouns.* The nominative forms of first two personal pronouns are; *aī*, 'I'; *as*, *ās*; *asī*; *tū*, 'thou'; *tus*, *tūh* 'you'. The genitive forms, as in the case of substantives, are immutable.

The demonstrative pronouns, *əh*, 'this', and *əh*, 'that', are also used as pronouns of the third person. The relative pronoun is *jə* and correlative pronoun is *sə*.

The interrogative pronouns are *kas*, 'who?' and *ki*, 'what?'.

[LSI pp. 850-851]

*Verbs : Auxiliary verbs and verbs substantive.* The foundation of the present tense is *asa* or *asū*, 'am, art, is'. This is not conjugated for person, but changes for gender and number, exactly like Hindi *tha*, 'was'. Its masculine plural is *asē*, and its feminine singular and plural is *asi*.

The initial *a* may be dropped, so that we also have *sa*, *sə* and *sī*; or again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asa*, having a masculine plural *hanē*, and a feminine singular and plural *hani*. Cf. *Shinā* (Pisācha) *hanō*, 'he is'.

Finally for the third person singular or plural, we can have *ahi*, 'is' or 'are'. This does not change for gender.

The past tense is *thiya* or *thyā*, 'was'. This is treated exactly like the Hindi *tha*, having a masculine plural *thiyē* or *the* and feminine singular and plural *thi*. It does not change for person.

*Active verb.* The infinitive is formed by adding - *a* (-*na*) or - *nū* (-*nū*) to the root; thus, *śunā*, 'to hear'. A weak form of the infinitive ending in - *ṇ* (-*n*) is also found; thus, *māran*, 'to strike'.

The present participle is formed by adding - *ta* (masc. plural - *ṭa*; fem. sing. and plur. - *ti*) to the root, before which *r* is usually elided. Thus, *bistā*, 'sitting'; *mārtā*, or more usually, *māṭā*, 'striking'. If the root ends in a vowel, this is nasalised before the - *ta* of the present participle; thus *bhūṭā*, 'becoming'.

The past participle is formed by adding -*a* or -*ū* to the root. Thus, *mārā*, or *mārū*, 'struck'.

As in other Chamēālī dialects, there is a static past participle formed by changing the final *a* of the past participle to *or* or *ōrā*. Thus, *mārōr* or *mārōrā*, 'in the state of having been struck'.

The imperative second person singular is the same in form as the root. The second person plural adds -*a*. Thus, *bīś*, 'sit there'; *bīśa*, 'sit ye'.

The present, both definite and indefinite, is simply the present participle changing for gender and number, but not for person. Thus, *aū bīṣṭa*, 'I sit, am sitting', feminine *aū bīṣṭi*, and so for all persons of the singular. The plural is *ās bīṣṭe* (fem. *bīṣṭi*), 'we sit or are sitting'.

The future is formed by adding -*al* to the root. Thus, *bīṣal*, 'I, thou, or he will sit'. It does not change for person but does change for gender and number. The masculine plural is *bīṣēl*, and the feminine for both numbers is *bīṣil*. If the root ends in a vowel, the termination is -*l* simply.

The tenses formed from the past participle call for few remarks. They are formed as in Chamēālī and Hindi.

The passive voice is formed with the past participle, and *ghēnā*, 'to go'. Thus, *aū mārā ghētā*, 'I am being struck'.

[LSI pp. 851-854]

## LIST OF SELECT STANDARD WORDS AND SENTENCES

<i>English</i>	<i>Chamēali</i>	<i>Gadī or Bharamauri</i>
one	ikk	ak
two	dō	dū
three	trai	trai
four	chaur	chaur, chōur
hand	hatth	hatth
foot	pair	parat
head	sar	śir
a father	bab	bab
of a father	babbē-rā	babā-rā, babē-rā
to a father	babbā-jō	babā-jō
two fathers	dō babb	dūl bab
I am	haū hai	aū hū, hā
thou art	tū hai	tū haī, hā
he is	ō hai	ōh hā
we are	asī hin	assē hū, hau
you are	tusī hin	tussē hin, hau
they are	ō hin	ōh hin, hau
I was	haū thiya	aū thū
thou wast	tū thiya	tū thū
he was	ō thiya	ōh thū
we were	asī thiye	assē thiē
you were	tusī thiye	tussē thiē
they were	ō thiye	ōh thiē
I shall be	haū hōla	aū bhōla, bhuchhñla

## IN THE CHAMĀLĪ DIALECTS

*Churāhī*

ak, ikk  
dō, dōl  
trē, trai  
chōur  
hatth, hatt  
pair, pēr  
śir  
bab  
babbe-ra  
babba-ni, babbē-ni  
dō babb  
aū a  
tū a, atē  
ōa, atē  
ahē atē  
tuhē atē  
ō atē  
aū thēa  
tu thēa  
ō thēa  
ahē thiē  
tuhē thiē  
ō thiē  
aū bhōmā

*Pangwālī*

yak, ik  
dūl, dō  
tlai  
chaur  
hatth  
khur, khūr  
magar, kupāl  
bau  
bauē  
bau-jē  
dūl bau  
aū asā, sā, as  
tū asā, sā, as  
sē asā, sā, as, ahi  
as asē, sē, as  
tus asē, sē, as  
sē asē, sē, as, ahi  
aū thyā  
tu thyā  
sē thyā  
as thyā  
tus thyē  
sē thyē  
aū bhōl

<i>English</i>	<i>Chamēāli</i>	<i>Gādi or Bharamauri</i>
I beat	haū mārdā	aū mārdā, mārandā, mārnū
thou beatest	tū mārdā	tū mārdā, mārandā, mārnē
he beats	ō mārdā	ōh mārdā, mārandā
we beat	asī mārdē	assē mārdē, mārandē, mārnū
you beat	tusi mārdē	tussē mārdē, mārandē, mārnū
they beat	ō mārdē	ōh mārdē, mārandē
I beat (past)	mai mārēā	mēī mārū
thou beatest (past)	taī mārēā	taī mārū
he beat (past)	uni mārēā	uni mārū
we beat (past)	asā mārēā	assē mārū
you beat (past)	tusā mārēā	tussē mārū
they beat (past)	unhā mārēā	uhē mārū
I shall beat	haū mārlā	aū mārlā, mārūla

*Churāhi**Pañgwalī*

aū mārtā, mārtā ā, ā mārtā

aū kuṭṭā

tū mārtā, mārtā ā, ā mārtā

tū kuṭṭā

ō mārtā, mārtā ā, ā mārtā

sē kuṭṭā

ahē mārtē, mārtatē, atē mārtē

as kuṭṭē

tuhē mārtē, mārtatē, atē mārtē

tus kuṭṭē

ō mārtē, mārtatē, atē mārtē

sē kuṭṭē

mī mārēa

maī kuṭṭā

tī mārēa

taī kuṭṭā

unī mārēa

tēni kuṭṭā

ahē mārēa

as kuṭṭā

tuhē mārēa

tus kuṭṭā

unā mārēa

tēnhī kuṭṭā

aū māmmā

aū kuṭṭāl.

[LSI pp. 862-876]



## THE BHADRAWĀH GROUP

The Bhadrawāh group includes three dialects viz., Bhadrawāhī Bhaṭṭesi and Pādari. Bhadrawāhī and Bhaṭṭesi are both spoken in Bhadrawāh, a Jagir lying within Kashmir territory, immediately to the north-west of Chamba state, and south of the Chenab river. Pādari is spoken in Padar, a mountainous portion of the Kashmir district of Udhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangi. It occupies the valley of the Chenab from the Pangi frontier for about thirty miles down to the valley of Siri, where Kastawār begins.

Pāngwālī dialect for questions of geographical convenience has been classed as a dialect of Chamēālī, although it is a mixed language and in many particulars agrees with the dialects of Bhadrawāh group, in which Western Pahāṛī is merging into Kāshmīrī. It illustrates the first stage of merging, the Kāshmīrī influence becoming stronger as we get into Bhadrawāh. The three dialects are separately described below. Here attention to only those points which they have in common is being drawn.

In the pronunciation of the vowels they all closely follow Kāshmīrī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. Thus, in Bhadrawāhī we have *hāthī*, 'an elephant', oblique form *haithē*; in Bhaṭṭesi, *āī*, 'come thou', *eīa*, 'come ye'; in Pādari *ghōrī*, 'a mare', *ghūrēr*, 'of a mare'.

In Pādari the vowel *y* is often inserted before *i* or *ē* as in Kāshmīrī. Thus, *pyiṭṭh*, 'the back'; *dyittō*, for *ditta*, 'given'.

In Bhadrawāh group we find that *bhr* of Pāngwālī often becomes *dhl*. This is due to Tibeto-Burman influence, as in Western Tibetan *br* is pronounced *dr* in Ladakhī and *d* in Lahul dialect. Thus, in Bhadrawāhī we have *dhlukkhō*, 'hungry'; in Bhaṭṭesi *dhlēdd*, 'a sheep'. Sometimes *b* alone becomes *dl*, as in

Bhadrawāhī *banhdu*, Pādari *dland*. 'to bind'. Again we find *tr* often becoming *tl* or *tl̄*, as in *tlāi* or *trāi* (Bhadrawāhī), *tlae* (Pādari) 'three'.

As is usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus, in Bhadrawāhī, we have *tsūar*, 'four'; *tsarnū*, 'to graze'; *manz*, 'in'.

The close connection between the Bhadrawāhī group, Pañgvāli and Kāshmirī is further illustrated from the following vocabulary of a few selected words:

<i>English</i>	<i>Pañgvāli</i>	<i>Bhadrawāhī</i>	<i>Bhaṭesi</i>	<i>Pādari</i>
bird	<i>pakhrn</i>	<i>tsarollī</i>	—	<i>pōkkhar</i>
egg	<i>andheru</i>	<i>thul</i>	—	<i>thul</i>
girl	<i>kui</i>	<i>kui, koi</i>	<i>kui</i>	<i>koi</i>
moon	<i>jōsan</i>	<i>chananī</i>	—	<i>tsainne</i>
sister	<i>dēddi, bhaiṇ</i>	<i>baihn, haihn</i>	<i>hinyi</i>	<i>bhen</i>
six	<i>chhē</i>	<i>śah</i>	<i>tsai</i>	<i>shēh</i>
hundred	<i>sau</i>	<i>śaut</i>	<i>sau</i>	<i>hath</i>

[L.S.I. pp. 881-887]

### BHADRAWĀHĪ AND BHĀṬESI

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhāṭesi is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, 'a horse', is *ghōṛē-rū* in Bhadrawāhī and *ghōṛū* in Bhāṭesi.

[L.S.I. p. 888]

*Nouns.* The *tadbhava* nouns in *ū*, like *ghōṛū*, 'a horse', may optionally end in *-a*, *-au* or *-ō*. Thus, *ghōṛā*, *ghōṛau* or *ghōṛō*. The same is true for adjectives, and for infinitive and participles of verbs.

The nominative plural of *tadbhava* masculine nouns ending in -*u* (-*a*, -*au*, or -*o*) is formed by adding -*ē*; thus, *ghorū*, nom. pl. *ghorē*. Other masculine nouns remain unchanged. Feminine nouns ending in -*i* form their nom. plur. by adding -*ā* in Bhadrawāhi and -*a* in Bhalēsi. Thus from *kui*, 'a daughter' we have *kuiā* in Bhadrawāhi and *kua* in Bhalēsi. Feminine nouns ending in a consonant remain immutable in Bhalēsi and add -*i* in Bhadrawāhi.

Cases are usually formed by adding suffixes or postpositions to the oblique form. In some cases oblique form itself is used to indicate the case relation. The genitive pastpositions -*rū*, -*kērū* (Bhadrawāhi) and -*ērū*, -*kērū* (Bhalēsi) are as usual adjectives.

[LSI pp. 888-890]

**Pronouns.** The nominative forms of first two personal pronouns are; *aī*, 'I'; *as*, 'we'; *tu*, 'thou'; *tus*, 'you'.

The demonstrative pronouns are; *ih*, *eh* (Bhad.) *eh* (Bhal.) 'this'; *oh*, 'that'. The relative and correlative pronouns are; *ze*, *zai* (Bhad.), *dze* (Bhal.) 'who, which'; *te*, *sē*, *tai* (Bhad.) *te*, *sē* (Bhal.) 'that'.

The interrogative pronouns are; *kauṇ* (Bhad.), *kauñ* (Bhal.) 'who?', *kun* (Bhad.) *ki*, *ka* (Bhal.) 'what?'. [LSI pp. 891-893]

**Verbs:** Auxiliary verbs and verbs substantive: The present tense is conjugated as follows:

	Bhadrawāhi	Bhalēsi
'I am', etc.		
Sing.	1. <i>aī</i>	<i>ahā</i> , <i>hū</i>
	2. <i>as</i>	<i>ahas</i> , <i>has</i> ,
	3. <i>ahē</i> , <i>ai</i> , <i>ae</i>	<i>aha</i> , <i>ha</i>
Plur.	1. <i>ahm</i>	<i>aham</i> , <i>ham</i>
	2. <i>ahth</i>	<i>ahth</i> , <i>hath</i>
	3. <i>ahṇ</i> , <i>an</i>	<i>ahan</i>

The past tense is masc. *thīū* (Bhal. *thin*), pl. *thīē* (Bhal. *thiē*) ; (Bhad.) fem. sing. and plur. *thī* ; (Bhal.) fem. sing. *thē*, plur. *thī*.

As usual this does not change for person.

*Active verb.* The infinitive is formed by adding *-ṇū* to the root in both the dialects ; thus, *kutṇū*, 'to strike'.

The present and past participles are formed by adding *-tu* and *u* to the root in both the dialects ; thus *kutṭa*, 'striking' and *kutṭū*, 'struck'.

The static past participle is formed by adding *-ōrō* (Bhad.), *-ūō* (Bhal.) to the root ; thus, *kutṭōrō*, *kutṭūō*, 'in the state of being struck'.

In Bhalēsī the feminines of the present and past participles are slightly irregular. In the singular they change the final *-ū* (-ā, -au or -ō) to *-ē*, not to *-ī*. Thus, *kutṭē*. In the plural they take *-ī* as usual. Thus, *kutṭī*.

The imperative in both dialects is in the singular the same as the root and the plural adds *-ā*. Thus, *kut*, 'strike thou' ; *kutṭā* (for *kutā*) 'strike ye'.

The old present and present subjunctive is conjugated as follows. In Bhadrawahī there is a special feminine form in the singular.

	Bhadrawahī	Bhalēsī
Masc.		Fem.
Sing.		
1. <i>kutṭau</i> ~ <i>kutṭī</i>	<i>kutṭī</i>	<i>kutṭī</i>
2. <i>kutṭas</i>	same	<i>kutṭas</i>
3. <i>kutṭe</i>	same	<i>kutṭō</i>
Plur.		
1. <i>kutṭam</i>	same as masc.	<i>kutṭam</i>
2. <i>kutṭath</i> , <i>kutṭat</i>	"	<i>kutṭath</i>
3. <i>kutṭan</i>	"	<i>kutṭan</i>

The future tense changes for gender. Bhalēśī follows Pādri in this tense, rather than Bhadrawāhī. It is conjugated as follows :

<i>Bhadrawāhi</i>		<i>Bhalēśī</i>	
Sing.			
1. Masc.	Fem.	Masc.	Fem.
		<i>kuṭtau, kuṭṭen</i>	<i>kuṭṭän</i>
2. <i>kuṭalo</i>	<i>kuṭailai</i>	<i>kuṭtal</i>	<i>kuṭṭäl</i>
		<i>kuttal</i>	<i>kuṭṭäl</i>
<i>Bhadrawāhi</i>		<i>Bhalēśī</i>	
Masc.	Fem.	Masc.	Fem.
Plur.			
1. <i>kuṭmale</i> <i>kuṭme</i>	<i>kuṭmailai</i>	<i>kuṭmal</i>	<i>kuṭmūl</i>
2. <i>kuṭalē</i> , <i>kuṭle</i>	<i>kuṭailai</i>	<i>kuṭtal</i>	<i>kuṭṭül</i>
3. <i>kuṭalē</i> , <i>kuṭle</i>	<i>kuṭailai</i>	<i>kuṭtau</i>	<i>kuṭṭän</i>

The present is formed by adding personal terminations to the present participles. It changes for gender, and it will be observed that in the Bhadrawāhi feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmīrī feminines.

<i>Bhadrawāhi</i>		<i>Bhalēśī</i>	
Masc.	Fem.	Masc.	Fem.
Sing.			
1. <i>kuṭtā</i>	<i>kuṭchā</i>	<i>kuṭtu (-tau, -to)</i>	<i>kuṭte</i>
2. <i>kuṭtā</i>	<i>kuṭchā</i>	<i>kuṭtus (-tōs)</i>	<i>kuṭte</i>
3. <i>kuṭte</i>	<i>kuṭche</i>	<i>kuṭtu (-tau, -tō)</i>	<i>kuṭte</i>
Plur.			
1. <i>kuṭtam</i>	<i>kuṭcham</i>	<i>kuṭtam</i>	<i>kuṭtam</i>
2. <i>kuṭtath</i>	<i>kuṭchath</i>	<i>kuṭtath</i>	<i>kuṭtath</i>
3. <i>kuṭtan</i>	<i>kuṭchan</i>	<i>kuṭte</i>	<i>kuṭti</i>

The tenses formed from the past participle call for no remarks. They are built on the usual lines, transitive verbs being constructed passively, agreeing in gender and number with the object having the subject in the case of the agent.

[LSI pp. 893-899]

### PĀDARI

Pādari agrees with Kashmiri more closely than do the two others of the group.

Due to the lack of sufficient material available the following account of the dialect must be taken with considerable reserve.

[LSI pp. 903]

*Pronunciation.* Epenthesis is very common—almost as common as in Kashmiri—and the whole system of conjugation is full of it, but for want of sufficient material no general rules for these changes can be laid.

Pādari has a marked tendency to drop final vowels of terminations. Thus, the -ra of the Bhadrawāhi genitive becomes a simple -r, and -l, the sign of the ablative, represents an original -le.

[LSI pp. 903-904]

*Nouns.* Cases are usually indicated by adding suffixes and postpositions to the nominative or oblique form. The agentive case is identical with the oblique form. The ablative is formed by adding -l in the singular and -kal in the plural. The genitive adds -ar in the singular and -kar in the plural. Thus, kōi, 'a girl', genitive, kūyar, (sing.), kūi-kar (plur.). The plural of the dative is the same as the oblique form. The singular adds -as; thus, bhēn, 'a sister', dative, bhēnas.

[LSI pp. 904-905]

*Pronouns.* The nominative forms of first two personal pronouns are; aū, 'I'; as, 'we'; tu, 'thou'; tus, 'you'. The genitive forms are; miūn, mēn 'mine', tiūn, tēn, 'our' hiūn, hēn 'thine', tōhn, tun, 'your'.

The demonstrative pronoun is *əh*, 'this'. The relative and correlative pronouns are *dəzə*, 'who, which', and *sə*, 'that'. The interrogative pronouns are *kənəh*, 'who ?' and *ki*, 'what ?'. The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampər*. [LSI pp. 905-906]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *han<sup>a</sup>* or *hainə*, plural *han<sup>a</sup>* *han<sup>ə</sup>*, *hin<sup>a</sup>* or *haine*. This is masculine, the corresponding feminine form being *hin<sup>i</sup>* or *haini* for both numbers. This tense does not change for person.

The past tense is :

	Sing.	Plur.
Masc.	<i>the<sup>a</sup></i>	<i>the<sup>ə</sup></i>
Fem.	<i>thi</i>	<i>thi</i>

It does not change for person.

*Active verb.* The infinitive is formed by adding *-n* (-an) to the root ; *kōtan*, 'to strike'.

The present participle is formed by adding *-na* to the root ; thus, *kōtna*, 'striking'.

The past participle is formed by adding *-ta* to the root ; thus *kōtta*, 'beaten'.

As in Chamēālī, and other Western Pahātī dialects, there is a static past participle formed by changing the final *a* of the past participle to *or* or *aur* ; thus *kōtōr*, 'in the state of having been struck'.

The imperative 2nd sing. is the same in form as the root, the plural adding *-ai* ; thus, *kōt*, 'strike thou' ; *kōtai*, 'strike ye'.

The future has the 2nd and third person identical and changes for gender. It is conjugated as follows :

'I shall strike', etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>kōṭul, kūṭal</i>	<i>kūṭal</i>	<i>kōṭul, kūṭal</i>	<i>kūṭal</i>
2 & 3. <i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kūṭnēil</i>

When the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes. If the root ends in a vowel, the first person usually, but not always, ends in a nasal -*ñ*.

The present tense, which is also used as past conditional, is simply the present participle, changing for gender and number, but not for person. Thus, *aū kōṭna*, 'I (masc.) strike, (if) I had struck, I should have struck (if)'. The masc. plur. is *kōṭnē*, and the fem. sing. and plur, *kōṭnī*.

The past tense is simply the past participle.

[LSI pp. 906-910]

LIST OF SELECT STANDARD WORDS AND SENTENCES  
FOR THE BHADRAWĀH GROUP

<i>English</i>	<i>Bhadrawahi</i>	<i>Padari</i>
one	ak	yak
two	dūī	dūī
three	tlāī, trāī	tlāē
four	tsüūr, tsōūr	tsōur
hand	hatth	hat
foot	pāō	khur
head	dōg	magir
a father	bau	bāb
of a father	bauē-rū	babbar
to a father	bauē-jō	babbas
two fathers	dūī bau	dūī bāb
I am	aū aī	aū han <sup>a</sup> , fem. hin <sup>1</sup>
thou art	tū ās, as	tū han <sup>a</sup> , fem. hin <sup>1</sup>
he is	ōh ahē, ai	sē han <sup>a</sup> , fem. hin <sup>1</sup>
we are	as āhm	as han <sup>a</sup> , hinē, hanē, fem. hin <sup>1</sup>
you are	tus āhth, āth	tus han <sup>a</sup> , hinē, hanē, fem. hin <sup>1</sup>
they are	ūnhā ahñ, ān	tahna han <sup>a</sup> , hinē, hane, fem, hin <sup>1</sup>
I was	aū thiō (fem. thi)	aū thē <sup>a</sup> , fem. thi
thou wast	tū thiō	tū thē <sup>a</sup> , fem. thi
he was	ōh thiō	sē thē <sup>a</sup> , fem. thi

<i>English</i>	<i>Bhadrawahī</i>	<i>Pādarī</i>
we were	as thiē ( <i>fem.</i> thi)	as thē̄, <i>fem.</i> thi
you were	tus thiē	tus thē̄, <i>fem.</i> thi
they were	ūnhā thiē	tāhṇā thē̄, <i>fem.</i> thi
I shall be	aū bhōlō	aū
I beat	aū kuṭtā	aū }
thou beatest	tū kuṭtā	tū } kōtna, <i>fem.</i>
he beats	ōh kuṭtē	sē } kōētnī
we beat	as kuṭtam	as }
you beat	tus kuṭtath, kuṭtat	tus } kōtnē <i>fem.</i>
they beat	ūnhā kuṭtaṇ	tāhṇa }
I beat (past)	mīkuṭtā, kuṭtō	maī }
thou beatest (past)	taī kuṭtā, kuṭtō	taī } kōta, <i>fem.</i>
he beat (past)	uṇī kuṭtō	tēinī } kōētī
we beat (past)	asē̄ kuṭtō	asē }
you beat (past)	tusē̄ kuṭtō	tusē } kōtā, <i>fem.</i>
they beat (past)	uṇē̄ kuṭtō	taīnē }
I shall beat	aū kuṭalō	aū kuṭal, <i>fem.</i> kuṭal

[LSI pp. 915-923]

## GUJURI

Gujurs living in the hills north of the Panjab, speak a language closely allied to Rājasthānī. The resemblance of Gujuri to Mēwārī is very striking. But still closer is the resemblance of Gujuri to the Mēwātī dialect of Rājasthānī spoken in Alwar, some distance to the north of Mewar. It is curious that Gujuri agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri. On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail. As compared to Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī. Thus :

<i>Gujuri</i>	<i>Mēwātī</i>
<i>satt</i> , 'seven'	<i>sat</i>
<i>hī</i> , 'I'	<i>maī</i>
<i>trē</i> , 'three'	<i>tin</i>

The Mēwātī *sat* must have passed through the Gujuri form *satt* before becoming fixed as we have it now. In the case of the word for 'I' Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in standard Hindostānī. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī.

In the declension of nouns, the two languages closely resemble each other. The postpositions used to form cases are practically identical. Thus :

	<i>Gujuri</i>	<i>Mēwātī</i>
Agentive :	<i>nē</i>	<i>nai</i>
Dative accusative :	<i>nā</i>	<i>nai</i>
Genitive :	<i>kō</i>	<i>kō</i>
Locative :	<i>mā</i>	<i>maī</i>

The personal pronouns closely resemble each other. Thus :

	<i>Gujuri</i>	<i>Mewati</i>
I (gen.)	<i>mero</i>	<i>mero</i>
We (obl.)	<i>ham</i>	<i>ham</i>
(gen.)	<i>mharo</i>	<i>mharo</i>
Thou (gen.)	<i>tero</i>	<i>tero</i>
You (Obl.)	<i>tam</i>	<i>tam</i>
(gen.)	<i>tharo</i>	<i>tharo</i>

In the nominative singular, both Gujurī and Mēwāti have feminine forms for the demonstrative pronouns.

	<i>Gujuri</i>	<i>Mewati</i>
This	<i>yō</i> (f. <i>ya</i> )	<i>yō</i> (f. <i>ya</i> ).
That	<i>ō, oħ</i> (f. <i>wā</i> )	<i>wō, wōħ</i> (f. <i>wā</i> ).

The agreement in regard to substantive is very striking. Some of the forms are :

	<i>Gujuri</i>	<i>Mewati</i>
I am	<i>hū, hōū</i>	<i>hū</i>
We are	<i>hā</i>	<i>hā</i>
You are	<i>ō, ho</i>	<i>hō</i>
Were (m.pl.)	<i>tha</i>	<i>tha, ha</i>

As regards active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding -*go*. Thus, *marūgo*, 'I shall strike'. In most Rājasthānī dialects as well as in Western Pahāṛī, the typical

sign of the future is usually *-lo*, or some related form and not *-go*. Some of the verbal forms are :

	<i>Gujuri</i>	<i>Mewāti</i>
I strike	<i>marū</i>	<i>mārū</i>
We strike	<i>mārā</i>	<i>mārā</i>
They strike	<i>marē</i>	<i>māraī</i>
Present participle	<i>mārō</i>	<i>marōtō</i>
Past participle	<i>mārō</i>	<i>māryō</i>

The definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus, *marū-hā*, 'I am striking'.

From the above it will be seen that Gujuri grammar is practically the same as that of Mēwāti. [LSI pp. 925-929]

### GUJURI OF HAZARA

The following grammatical sketch is based on the Gujuri spoken in Hazara and in the Galis of the Murree Hills.

*Nouns.* Obl. sing. and nom. plur. are the same as nom. sing. Non. feminine plur. ending in *-i* add nasalisation and those ending in consonants add *-ē* to the nom. sing. form. Thus, *bakri*, 'a goat', nom. plur. *bakrī*, *trīmt*, 'a woman', nom. plur. *trīmtē*. Obl. plur. add nasalisation or *-ā* to the nom. sing. form. Thus, *ghorā*, 'a horse', obl. plur. *ghorā*.

The postpositions are :

Agent :	<i>-nē</i>
Acc.-dat. :	<i>-na</i> , <i>-kē</i>
Abl. :	<i>-tē</i> , <i>-tā</i> , <i>-tō</i>
Gen. :	<i>-kō</i>
Loc. :	<i>-mā</i> , 'in'; <i>-bichch</i> , 'in'; <i>-tarū</i> , 'up to'.

There does not seem to be any locative or agentive case formed by adding -*ə*, such as we find in Western Pahāṭi, but on the other hand, an ablative is formed by adding -*ō*, as in *darō*, 'from far'. The genitive postposition -*kō*, is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes -*ka*, when it agrees with a masculine noun in the oblique plural it becomes -*kă*, when agreeing with a singular feminine noun it becomes -*kī* and when agreeing with a feminine plural it becomes -*kī*. When, however, it is governed by certain postpositions, it becomes -*kē*, as in *ghōṛā-kē nāl*, 'with the horse'. [LSI pp. 930-931]

*Adjectives.* Adjectives in -*ō* follow in their declension the model of the genitive.

*Pronouns.* The nominative forms of the first two personal pronouns are *hū*, 'I' ; *ham*, 'we' ; *tō*, 'thou', *tam*, 'you'.

The demonstrative pronouns are *yō* (fem. *yō*), 'this', and *o*, *ək* (*wā*), 'that'.

The relative pronoun is *jō*, 'who'. The interrogative pronouns are *kōn* or *kaun*, 'who ?' and *ke*, 'what ?'. [LSI p. 931]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is conjugated as under :

Sing.	Plur.
1. <i>hōñ</i> , <i>hū</i> , <i>hē</i>	<i>hōñ</i> , <i>hă</i>
2. <i>hōe</i> , <i>hai</i> , <i>ai</i>	<i>hōo</i> , <i>hō</i> , <i>ō</i>
3. <i>hōe</i> , <i>hai</i> , <i>ai</i>	<i>hōē</i> , <i>haī</i> , <i>aī</i> , <i>hē</i>

The past is *thō*, plur. *tha* ; fem. *thī*, plur. *thī*. It does not change for person.

*Active verb.* The infinitive is formed by adding -*nō* (-*nō*) to the root, as in *hōñō*, 'to become'. An oblique is formed by adding -*an* (-*an*), -*un* (-*un*), or -*on* (-*on*) ; thus, *pūt kēhōn jōgō*, 'worthy to be called a son,'

The present participle is formed by adding *-tō* to the root, as in *mārto*, 'striking'; *jaunō*, 'to go' makes *jatō*.

The past participle is formed by adding *-ēō*, to the root, as in *mārēō* fem. *māri*, 'struck'. Roots ending in *-ā*, add *-yō*, as in *khayō*, 'eaten'.

The imperative has its 2nd person singular the same in form as the root; while the plural adds *-ō*. Thus, *mār*, 'strike thou'; *māro*, 'strike ye'.

The old present and present subjunctive is conjugated as follows :

'I strike, I may strike', etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>māre</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

The future is formed by adding *-gō* to the old present, which changes for gender and number; thus, *māregō*, 'you or he will strike'; *māregi*, 'you (fem.) or she will strike'.

The tenses formed from the past participle are as usual, except that intransitive verbs nasalise the final *-ō* of the participle in the first person singular only. Thus, *hā gēō*, 'I went'; *ōh gēō*, 'he went'.

The passive voice is formed with *jaunō*, 'to go', and the past participle as usual, as in *hā mārēō* (or *mārē*) *jaūgo*, 'I shall be beaten'. [LSI pp. 932-934]

### GUJURI OF SWAT

The Gujuri of Swat is spoken by Gujurs and Ajris residing in the Swat valley. These people frequently make use of Pushtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwāti and Mēwāri. [LSI p. 941]

The following grammatical sketch illustrates the grammar used by the Gujurs in its pure form :

*Nouns.* The masculine nouns ending -*o* add -*a* in nom. plur. and obl. sing., and -*ā* in obl. plur. Other masculine nouns as well as feminine nouns in nom. plur. and obl. sing. remain unchanged and add -*ā* in obl. plur.

The genitive termination is -*kō* which is as usual adjectival.  
[LSI p. 942]

*Adjectives.* Adjectives ending in -*o* end in -*ā* in direct plural and oblique cases. Other adjectives are immutable.  
[LSI p. 942]

*Pronouns.* The nominative forms of personal pronouns are ; *hū*, 'I' ; *tū, tō*, 'thou' ; *oh, wah*, 'he' ; *ham*, 'we' ; *tau*, 'you' ; *wē*, 'they'.

The proximate demonstrative is *yō*, 'this', plur. *yē*. The relative pronoun is *chi*, 'who or what' (Pushtō). The interrogative pronouns are *kauṇ*, 'who ?' ; *kī*, 'what ?'.  
[LSI p. 942]

*Verbs : Auxiliary verbs and verbs substantive.* The present tense is *hai*, for all numbers and persons.

The past masculine singular is *thō*, plural *tha*, fem. *thī*, for all numbers and persons.

*Finite verb.* The infinitive is formed by adding -*an* to the root ; thus, *māran*, 'to beat'.

The present participle is formed by adding -*tō* to the root and past participle by adding -*iō* ; thus, *mārtō*, 'beating', *māriō*, 'beat'.

*Active verb.* The present tense is formed by adding personal endings to the root. The personal endings are as under :

Sing.	Plur.
1. <i>ū</i>	<i>ā</i>
2. <i>ai</i>	<i>ō</i>
3. <i>āi</i>	<i>āī</i>

The future is formed by adding *-gō* to the present tense form; thus *mārū-gō*, 'I will beat'.

The imperfect is formed by adding *-thō* to the present tense form.

The past is simply the past participle; thus, *maī mār-iō*, 'I beat'. [LSI p. 942]

The following points may be noted in regard to the grammar of the specimens :

The agent case is generally the same as the nominative. Indeed the use of the agent with the past tense of a transitive verb seems to have almost disappeared.

Amongst the postpositions may be mentioned *mā*, 'in'; *kanah*, 'with'. The postpositions *tah* and *nah* are borrowed from Pushtō. They are used indiscriminately to mean both 'to' and 'from'. Thus, *iṭhār-tah a-ja*, 'come to this place', and *iṭhār-tah-ja*, 'go from this place'.

The present participle is used to form a habitual past. Thus, *khaītō*, 'he used to eat'. [LSI pp. 943-944]

### GUJURI OF KASHMIR

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus, we have *-nā* instead of *-na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said'.

The borrowed forms come from Kāshmirī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahno*, 'to say', we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhi*, 'a daughter', becomes first *di* and then *ti*. [LSI p. 953]

*Nouns.* The declension of nouns is nearly the same as in Hazara. The only differences are that masculine nouns in -ī, like *admi*, 'a man', shorten the ī in the oblique plural, forming *admiñ*, not *admiñ*. So also feminines like *kōri*, 'a mare', *ti*, 'a daughter', and *gā*, 'a cow', have their nominative plurals *tiñ* and *gāññ*, respectively.

The postpositions are :

Agent :	-nē
Acc.-Dat. :	-nā, sometimes -kē
Inst. :	-nal
Abl. :	-thū
Gen. :	-kō, -gō
Loc. :	-mā, 'in, on', -kōle, 'near'.

The usual postposition of the genitive is -kō, but we sometimes find -gō, especially after a vowel, as in *tiñ-gō*, 'of the daughters'. -gō occurs also in the Bāgrī dialect of Marwārī, and related forms are -gai, the sign of the dative in the Maiyā of the Indus Kōhistān, and -go, the sign of the dative in the Gādi dialect of Chamēlī.

[LSI pp. 953-954]

*Adjectives.* As regards adjectives, the only thing to note is that the oblique form of *ek*, 'one', when used as an indefinite article, is *ekān*.

[LSI p. 954]

*Pronouns.* The nominative forms of first two personal pronouns are ; *hi*, 'I'; *ham*, 'we'; *tī*, 'thou'; *tam*, 'you'.

The demonstrative pronouns are *yū*, 'this', and *wū*, 'that'.

For relative and correlative pronouns we have *jō* or *jērō*, 'who', and *sō*, 'that'. The interrogative pronouns are *kōn*, 'who?', and *kē*, 'what?'.

[LSI p. 954]

*Verbs.* The verb substantive is thus conjugated in the present :

'I am', etc.

Sing.	Plur.
1. <i>hō</i>	<i>hā</i>
2. <i>hai</i>	<i>hē</i>
3. <i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, 'is not', used for all persons of both numbers, as in *is-lāik kō nai*, 'I am not at all worthy'.

*Active verb.* The infinitive ends in *-nō* (-no) as in *hōnō*, *marnō*. The oblique form ends in *-an* (-an), the *a* being dropped if the root ends in a vowel. Thus, *hōn lagō*, 'he began to be'.

The present participle ends in *-tō*; thus, *hōtō*, *mārtō*.

The past participle ends in *-iō*, as in *mariō*. In this form of Gujurī, the past participle frequently takes the suffix *-vī*, without changing its meaning, as in *mariō-vī*, *lagō-vī*.

The imperative singular is, as usual, the same in form as the root. Thus, *mār*, 'strike'; *dē*, 'give'.

The old present is thus conjugated :

Sing.	Plur.
1. <i>mārū</i> , <i>marō</i>	<i>mārā</i>
2. <i>māre</i>	<i>mārē</i>
3. <i>māre</i> , <i>mara</i>	<i>mārē</i>

The future is formed by adding *-gō* (-gā, -gi) to the old present. Thus, *mārūgō* or *marōgō*, 'I shall strike'.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalised as in Hazara. Thus, *hā giō*, not *hā giō*, 'I went'. [LSI pp. 954-955]

LIST OF SELECT STANDARD WORDS AND PHRASES  
IN THE VARIOUS FORMS OF GUJURI

<i>English</i>	<i>Gujuri</i> (Hazara)	<i>Yūsufzai Gujuri</i>
one	ēk	yakō
two	dō	dō
three	trē	tīn
four	chār	chār
hand	hatth	hath
foot	pair	pair
head	sir	sar
a father	bāpp	yakō bāp
of a father	bāpp-ko	yakō bāp-kō ~ (obl.) -kā
to a father	bāpp-na	yakō bāp-tah ( <i>Puṣṭo</i> )
two fathers	dō bāpp	dō bāp
I am	hū hū, hōā	hū hai
thou art	tō ai, hai	tū hai
he is	ō ai, hai	wuh hai
we are	ham hā	ham hai
you are	tau ō, hō	tam hai
they are	wē aī, hai, hē	wē hai
I was	hū thō	hū thō
thou wast	tō thō	hū thō
he was	ō thō	wuh thō
we were	ham thā	ham thā
you were	tam thā	tam thā
they were	wē thā	wē thā

<i>English</i>	<i>Gujuri</i> (Hazara)	<i>Yusufzai Gujurī</i>
I shall be	maī hō̄gō	hū hūgō
I beat	hū mārū	hū mārū
thou beatest	tō mārē	tū mārai
he beats	ō mārē	wuh mārai
we beat	ham mārā	ham mārā
you beat	tam mārō	tam mārō
they beat	wē mārē	wē māraī
I beat (past)	mē mārēō	maī māriō
thou beatest (past)	tē mārēō	taī māriō
he beat (past)	us-nē mārēō	us (~ us-nē) māriō
we beat (past)	ham-nē mārēō	ham-nē māriō
you beat (past)	tam nē mārēō	tam-nē māriō
they beat (past)	unhē mārēō	un-nē māriō
I shall beat	hū-mārūgō	hū mārūgō

[LSI pp. 964-981]



P U B L I C A T I O N S

of the

Vishveshvaranand Vishva Bandhu Institute of  
Sanskrit and Indological Studies (P. U.)

1-3.	<i>G. A. Grierson's Linguistic Survey of India—A Summary</i> , by Siddheshwar Varina, Pts. I-III,	Rs. Ps.
	...	150-00
4.	<i>Upaniṣad-uddhāra-kosa</i> , by Vishva Bandhu	... 30-00
5.	<i>New Varttikas to Pāṇini's grammar</i> , by Vishva Bandhu and Munishwar Deo	... 8-00
6.	<i>A comparative and critical dictionary of Vedic interpretation: A specimen</i> , by Vishva Bandhu and S. Bhaskaran Nair	... 7-00
7.	<i>A History of the Kerala School of Hindu Astronomy</i> , by K. V. Sarma	... 20-00
8.	<i>Bibliography of Kerala and Kerala-based works on Hindu Astronomy</i> , by K. V. Sarma	... 17-50
9.	<i>Yādava Inscriptions from Ambe Jogai</i> , by Ajay Mitra Shastri	... 8-50
10.	<i>Candra-sphuṭapti of Mādhyava</i> , Cr. Ed. with Translation and Introduction by K. V. Sarma	... 6-00
11.	<i>Decennial Index to the Vishveshvaranand Indological Journal</i> , vols. I-X (1963-1972), by K. V. Sarma	.. 18-00
12.	<i>Bibliography of Kautilya Arthaśāstra</i> , by Ludwik Sternbach	... 5-00
13.	<i>Kṣudrakalpasūtra with the Com. of Śivasa</i> , Cr. Ed. by B. R. Sharma	... 42-00
14.	<i>Kāngari—A descriptive study of the Kangra valley dialect of Himachal Pradesh</i> , by Shyam Lal Sharma	... 30-00
15.	<i>Sphuṭanirṇayaṭantra of Acyuta with auto-commentary</i> , Cr. Ed. with Intro. and Appendices by K. V. Sarma	... 12-00
16.	<i>Bhāskaraśāstra of Maharsi Kātyāyana with two coms.</i> , Cr. Ed. by Braj Bihari Chauray	... 24.00
17.	<i>Descriptive Catalogue of Manuscripts of VVBIS &amp; IS</i> , Panjab University, Hoshiarpur, by B. R. Sharma	... 20-00
18.	<i>Candrācchayaṅganita of Nilakaṇṭha</i> , Cr. Ed. with Intro., Trans. and Appendices by K. V. Sarma	... 10-00
19.	<i>Siddhantadarpana of Nilakaṇṭha</i> , Cr. Ed. with Auto-Com., Intro., Trans. and App., by K. V. Sarma	... 12-00
20.	<i>Rāśigolāsphuṭanīti</i> , Cr. Ed. with Intro., and App., by K. V. Sarma	... 9-00
21.	<i>Vākyapadiya-Sambandha-Samuddeśa</i> , A critical study by Virendra Sharma	... 50-00
22.	<i>Tantrasaṅgraha</i> , Cr. Ed. with two Coms., Intro and 5 Appendices, by K. V. Sarma	... 50-00
23.	<i>Jyotiṛmīmāṁsa of Nilakaṇṭha Somayāji</i> , Cr. Ed. with Intro. and 5 Appendices, by K. V. Sarma	... 15-00

Available from :

Vishveshvaranand Book Agency  
P.O. Sadhu Ashram, Hoshiarpur (Pb., India)